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# RELIGIOUS EDUCATION

THROUGH GRADED INSTRUCTION



HANDBOOK  
FOR USE IN  
THE SELECTION  
OF TEXT AND  
REFERENCE BOOKS

REVISED TO OCTOBER 1911

THE UNIVERSITY OF CHICAGO PRESS  
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BERKELEY, CALIFORNIA

by trained workers in the field of religious education, who may be able to render much assistance in the arrangement of curricula, or adjustment of textbooks to classes. Arrangements may also be made for addresses, conferences, and personal assistance in certain sections of the country.

Books may be ordered through dealers or through the regular denominational publishing houses, but every school should see that the headquarters of *The University of Chicago Press*, at *The University of Chicago*, receives one communication. This will insure the registration of the school upon mailing lists, and the continuous receipt on the part of the school of new announcements and helpful material published from time to time, and circulated free of charge.

inquiries concerning the books mentioned on the following pages to *The Department of Religious Education of The University of Chicago Press*. Submit also to this department any questions with the introduction or use of graded religious books. The problems of individual students and of their groups are carefully considered by the staff.

# RELIGIOUS EDUCATION

THROUGH GRADED INSTRUCTION

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A HANDBOOK FOR USE IN  
THE SELECTION OF TEXT  
AND REFERENCE BOOKS

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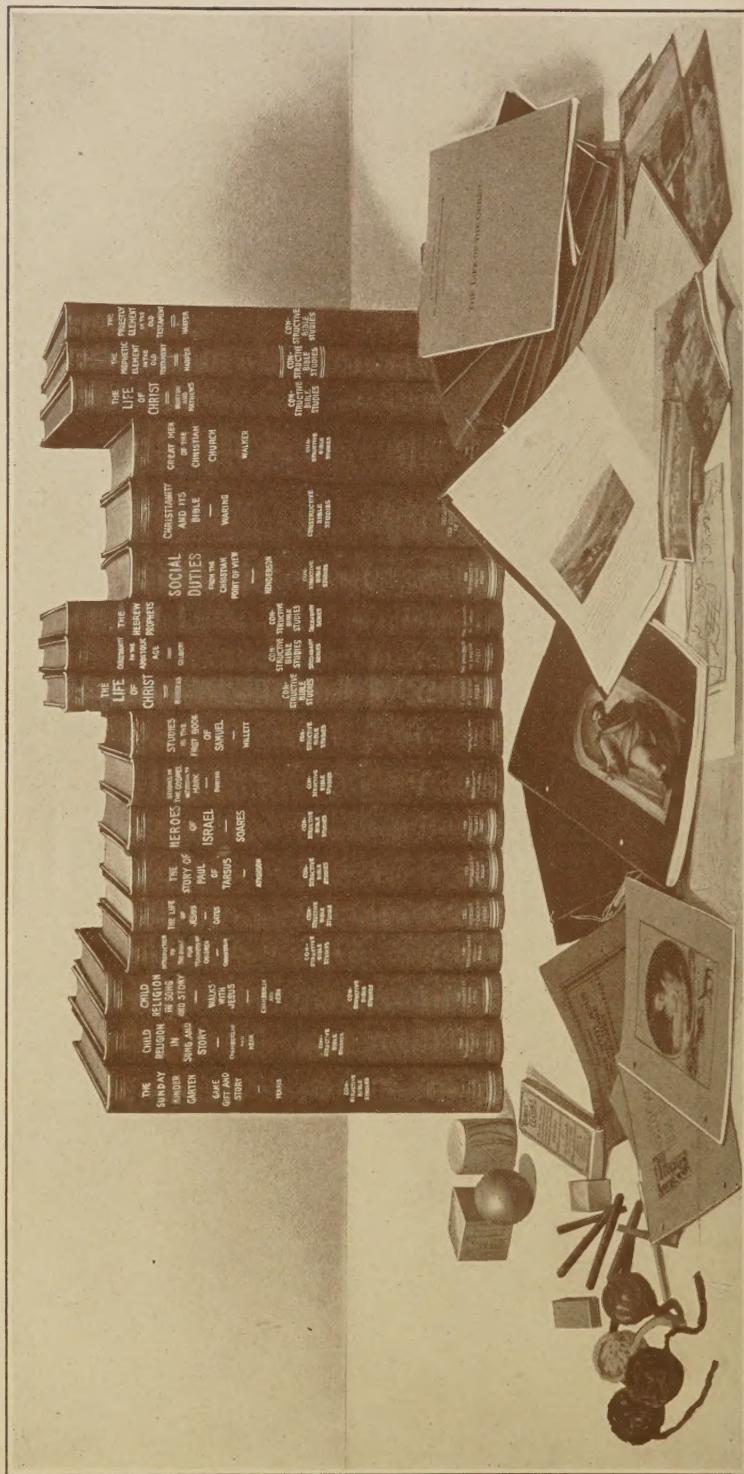
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Textbooks for Graded Work in Religious Education, Published by the University of Chicago Press

## IN THE ABOVE ILLUSTRATION NOTE THE FOLLOWING POINTS

**T**HAT the element of play is recognized as a normal instrument of religious growth in the very young child. That at the second stage stories are the basis of instruction, but are supplemented by a high grade of music, and by activities for the hand and eye.

That at the early period of reading when books are a delight, and reading a novelty, the Bible, with its many books, its stories of childhood, home life, adventure, triumph and disaster, is allowed to make its appeal. That in the volumes which follow this grade, the lives of Jesus, of Paul of Tarsus, and of the old Testament Heroes appear, and are repeated in the higher grades as the Life of Christ, the Apostolic Age, and the Hebrew Prophets. (This change of title signifies a new and broader treatment of subjects formerly treated from the heroic point of view.)

That hand work in the higher grades takes the form of written work as the more natural form of expression for mature pupils. That the courses for adult study are extensive in number, and varied in character. That the books are attractive and dignified in form and appearance. That the authorship is varied and representative.

## FEATURES NOT SHOWN IN THE PHOTOGRAPH

The attractive color in the bindings, appealing strongly to the eye and taste of the pupil. The numerous artistic and instructive illustrations. The illuminating maps. The clear large type. The careful editing. The interesting form of presentation of each lesson, both to teacher and pupil. That the amount of training which a teacher will receive in using one of these books with a class is considerable. The six volumes on the left are all guides for the teacher, the work of the pupil in those grades being in notebook or other expressional form.

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A PRACTICAL SUNDAY-SCHOOL BUILDING

## GRADED WORK NOT DEPENDENT UPON A SUITABLE BUILDING

**O**N the opposite page is presented an illustration of one floor of a modern Sunday-school building. In the church auditorium adjoining, the adult classes are held. The kindergarten room, the fourth-grade room, and a large room for the first, second, and third grades located on the first floor cannot be shown in the picture.

While ideally every Sunday school should be equipped with club and classrooms as well as an assembly and a kindergarten room, many schools must attain these features gradually if at all. Graded work can be carried on in a Sunday school whose only meeting-place is the general auditorium of the church. As a matter of fact, there are quite as many schools using graded work in a single meeting-room, without tables or other special equipment, as those more fortunate schools which have been provided with a suitable building. Graded work done under limitations will produce better results than ungraded work under the same limitations. The use of movable screens for the separation of departments, of a room in a near-by home for the kindergarten, and other devices which will appear to anyone who carefully considers local conditions will provide all necessary facilities, and will inspire the community to recognize the desirability of securing a proper building.

## ORGANIZATION AND OFFICERS

**T**HE graded Sunday school recognizes certain main divisions of the school—roughly speaking, the kindergarten, including the children from three to five years of age; an elementary division, which includes in the lower section grades 1 to 4 in the day school, and in its upper section, grades 5 to 8; a secondary division, corresponding to the secondary division of the day school with pupils from the high or preparatory school. All above this may be classed as the senior or advanced department, including young people's classes, adult classes for men or for women, or mixed classes, according to convenience. These divisions are not arbitrary, but are made with reference to the marked changes which occur in the physi-

cal and spiritual development of growing boys and girls. Each department should have its own head, and this division into departments may be maintained even where separate places of meeting cannot be provided.

The officers should be (1) a general superintendent, (2) a superintendent of instruction, (3) heads of departments, (4) a superintendent of social and expressional activities, (5) secretaries, treasurer, librarian, and such assistants for every phase of the work as are needed.

Each class should be provided with an alternate teacher who can teach when necessary, and will attend the class and assist in its work at all times.

## THE CURRICULUM

THE curriculum for a graded Sunday school,\* when based upon the textbooks for religious education published by The University of Chicago Press, will adjust itself to grades as follows:

### KINDERGARTEN DIVISION (3-6 YEARS)

*The Sunday Kindergarten: Game, Gift, and Story.* By Carrie S. Ferris.

### ELEMENTARY DIVISION (GRADES 1-8)

- |       |       |   |
|-------|-------|---|
| GRADE | I.    | <i>Child Religion in Song and Story.</i> (The Child in His World.)<br>By Georgia L. Chamberlin and Mary Root Kern.  |
| GRADE | II.   | <i>Child Religion in Song and Story.</i> (Walks with Jesus in His Home Country.) By Georgia L. Chamberlin and Mary Root Kern.   |
| GRADE | III.  | <i>Child Religion in Song and Story.</i> (In preparation.)<br>(The volumes for grades 1-3 are interchangeable and all three grades use the same volume in the same year.) |
| GRADE | IV.   | <i>An Introduction to the Bible for Teachers of Children.</i> By Georgia L. Chamberlin.   |
| GRADE | V.    | <i>The Life of Jesus.</i> By Herbert W. Gates.  |
| GRADE | VI.   | <i>Heroes of Israel.</i> By Theodore G. Soares, or<br><i>Old Testament Story.</i> By Charles H. Corbett. (In preparation.)  |
| GRADE | VII.  | <i>The Story of Paul of Tarsus.</i> By Louise Warren Atkinson.  |
| GRADE | VIII. | <i>Studies in the Gospel of Mark.</i> By Ernest D. Burton, or<br><i>Studies in the First Book of Samuel.</i> By Herbert L. Willett.                                       |

\* For an arrangement of courses for secular schools of academy, college, or university standards see p. 142.

## SECONDARY DIVISION (HIGH-SCHOOL GRADES)

*Studies in the Gospel of Mark* or *Studies in the First Book of Samuel* may be postponed to the first year of the high-school grades if it seems wise in any particular school. Then should follow:

*The Life of Christ.* By Isaac Bronson Burgess.

*The Hebrew Prophets.* By Georgia Louise Chamberlin.

*The Apostolic Age.* By George Holley Gilbert.

## SENIOR OR ADULT DIVISION

It will be noted that in some grades a choice of books is provided. This gives flexibility to the curriculum and makes it possible for local conditions to decide whether a book which has hand work shall be used, or one without this feature. The teacher may also consider his own preference as to subject.

In the senior department the work should always be elective—if possible by the pupils. Sometimes, however, the choice of the teacher must decide, because of the preparation desirable for teaching a given course.

For elective courses for adult classes see p. 145.

## AN ANALYSIS OF THE CURRICULUM

THE work in the Kindergarten centers about the child's home life and his very limited experience outside the home. The stories chosen to illustrate simple truths are selected from various sources, many of them being biblical stories and others stories from the world of nature and human life.

In the volumes used for the first, second, and third grades the same freedom of choice in material is observed, although the proportion of biblical stories is much larger. The themes in this period are based upon the child's relationships in his home, his school, his play, his environment in nature, and his slightly enlarged social world. The changing seasons are appropriately remembered in all these grades as well as in the kindergarten.

The fourth grade acquaints the child with the Bible as a book. This is accomplished by the use of the Bible as the main textbook of the class and by a system of interesting home work. The object of this course is not to impart complete or thorough knowledge of the Bible but to give to the child, before he undertakes a careful study of any one biblical

theme, an attitude of respect for this great literature based upon a genuine interest in certain of its contents, and pleasure in the use of the book.

The volumes assigned to the fifth, sixth, and seventh grades emphasize the delight of the boy and girl of the early adolescent period in the study of the lives of heroes. They aim to impress and to inspire the qualities of character which produce strong men and women, not by the homiletic but by the inspirational method. The restlessness and constructive tendencies of children in this period are recognized by the provision of attractive notebooks, through which they retell the lives of the heroes.

Either in the eighth grade, or in the first year of the high school a year is given to the study of one biblical book as a book. A choice is given between an Old Testament book and a New Testament book. While it is the intention of this course to emphasize the idea of a book and while the entire biblical text is contained in the volume, the work is developed through explanatory notes and questions for the student's consideration which lead naturally to the most vital religious truths.

For pupils of the high-school age, great men become again the central figures for study. This time, however, they appear not so much as men of great adventure and striking experience as men living in our own world, removed from us only by a few centuries of time. The relation of these men to the world of their day, and their influence in shaping the thought and action of their own times, are made the basis for a study of our own heritage from the past and the pupil's relation to the world of today.

Other books will from year to year be introduced into the curriculum at special points, where these general lines of demarcation suggest that a variety of choice would be of value.

## HOW TO INTRODUCE GRADED WORK

THE following statement from the pastor of an influential church in New York state was published in the *Sunday-School Journal* in 1911 and presents the experience of a large school. The plan outlined is ideal for such a school. In many schools it may be found most practicable to begin grading by the introduction of a single volume in a particularly difficult class, where the test may be severest and where other material has failed. The experience of this one class will be so strong a demonstration of the success of the textbook method that there is little doubt but that the idea will spread from class to class and finally to the whole school.

For the past few decades the minister has been relied upon to do altogether too many kinds of church work. At present, unless he takes great care, the average pastor will become, not the efficient prophet in his pulpit, or standing before magistrates denouncing wrongdoing, but the errand boy of his congregation. In the educational department of the church, the Sunday school has in the same manner and in the great majority of cases become embodied in one man, the superintendent. This condition has become critical with us, and our ministers must shake off the errand-doing attitude wisely and thoughtfully, or they are bound to deteriorate in prophetic power. Our Sunday schools must be dragged out of the pockets of our superintendents and the work more generally apportioned among efficient members of the church.

The most imperative need of the modern Sunday school is thorough scientific grading, and the maintenance of that work after it is done. The American people must have become accustomed to respectable pedagogy through the public-school system, and it is impossible for the church to expect to maintain the respect of the average parent for its Sunday school unless the Sunday school and all the church's educational work are put upon the same efficiently graded basis which the parent finds valuable in the public school. This is the next great work for the church to undertake in an educational way. A single illustration is enough to prove this statement. In very many schools you will find one man trying to teach a boy's class in which are found boys of thirteen and of eighteen years of age, and often still more widely separated. Will not a moment's thought reveal the fact that when the teacher is trying to get the truth into the consciousness of the thirteen-year-old boy the one of eighteen is bound to lose interest, or when he is trying to teach the eighteen-year-old boy the truth, the thirteen-year-old one must remain uninterested? Our Sunday schools must be graded on the psychological basis so well worked out by our Sunday-school authorities. There is no appeal from this decision. And when they have been so graded the grading must be maintained. In other words, each pupil coming to the school must be met, studied, and placed in the proper grade, or all the work of grading will soon become demoralized, and the school fall back into its old inefficient condition. More than that, the teachers must be fitted with great care to the grades. A teacher who could do excellent work for the psychological type which appears between the ages of six and twelve, is often utterly powerless to handle the type that appears between the ages of twelve and seventeen. Some thoughtful, efficient authority must find and place the teachers in the coming Bible schools of our church.

Now, I insist that for this entire piece of work the superintendent is incapable. Not that he might not prove able to do it, had he the time for it, but the proper superintendence of a school takes so much of any one man's time that when he has accomplished that work his best strength is exhausted, and he is

incapable of undertaking and accomplishing the work of grading and maintaining the grades in his organization.

I appeal for a *Grading Commission* in every Bible school, as a special department of the officiary of the school. Just what do I mean by a Grading Commission? I mean that the pastor with the superintendent should select three or five most thoroughly equipped members of the church and congregation for the special work of grading and maintaining the grades. These people should be selected with an eye single to their pedagogical efficiency; and the pastor who will look around carefully will find that in his church, or congregation, or closely enough connected with his congregation so as to be subject to his call, are many persons qualified for this work. There are public-school superintendents, experienced teachers, educated mothers or fathers in some of the church homes, people who on account of the Sunday school's inefficiency have kept away from the work, despising it, yet not openly criticizing it. Three or five such people can be found in almost any church or congregation, who can undertake the work of grading the school. And when they have been appointed as a commission for this purpose, and have taken steps to inquire into the school's condition, have studied each pupil, have broken the school entirely to pieces and regraded it according to the principles laid down by our leading pedagogues in the past few years, then this commission should be kept in power, and one member at least should be present in the school each Sunday, to meet and place in proper graded relation each pupil entering the school. It seems to the writer obvious that such a task can be thoroughly done only by a commission such as suggested, and that the efficiency of a graded school will be maintained only by the presence of some member of this commission at each session of the school. Is it not obvious also that the superintendent cannot accomplish this scientific and delicate task alone?

If this commission can be made an official department, and if it can be so arranged that certain members hold over from term to term by electing some for one, some for two, and some for three years, thorough acquaintance with the school need never be lacking, and the efficient continuance of the grading can be permanently maintained.

Two by-products of this work will appear at once: a definite number of very able people of the church and congregation will become vitally interested through the better educational form in the school, and will become towers of strength, and the superintendent will be able to give more time to the efficient supervision of all the work; and if he has a tendency to be a one-man power, he will be taught that such power is always detrimental to the progress of a school. Let me add that we owe more to the Grading Commission and its continuance than to any other one factor in bringing the work of our school to its present improved state.

## THE PROBLEM OF EXPENSE

WE believe that the problem of financing the Sunday school is simply a question of getting Christian business men of ability in financial affairs to put into the Sunday school the same sort of principles with which they manage their business. As now organized the Sunday school is a department of the church in which usually the children of the church are expected to support themselves, although in no other aspect of education is this the case. The state supports the day school, because it is the only way of bringing to prospective members of its commonwealth an adequate education which will make them intelligent citizens. The church must support the Sunday school, and support it liberally, if it expects to receive into its membership a body of intelligent young Christians, trained in the fundamental principles of religion. On the other hand, the contributions of the children of the Sunday school should be apportioned with the same care as those of the church. The school should have its benevolent interests, its sense of responsibility for the support of the church, and its missionary interests.

In a school which is organized with a man of business ability in charge of its general affairs, and one of pedagogical training in charge of its teachers and courses of study, the problem is solved to a considerable degree. The general superintendent can by giving his attention to the financial conduct of the school formulate a budget for a year in advance, placing on the one side the necessities, such as the purchase of supplies, the expenditure in social work, the necessities of the reference library. Over against this he may place an amount which the church will set aside from its regular funds for the Sunday school. If this does not cover the necessities then he should add an amount which individual members of the church may be expected to subscribe for special work in the Sunday school. The contributions of the children should be kept as a distinct matter, and while the church may from its point of view count upon a proportion of this fund coming into the general fund of the church, the children should understand that they are contributing that amount to the support of their church, and should do it happily, and in the same spirit as that in which they give contributions to other causes.

As soon as this business-like attitude is assumed toward the affairs of the Sunday school the question will arise, Why present one, two, three, or four hundred children with study material which is in such form as to seem to them worthless so far as any financial value may be attached to it? For textbooks which will command their respect and interest they

will be willing to pay, and for this very reason will value them more highly. From this source, therefore, the treasury of the school will be reimbursed for much of its expenditure for supplies. If outright sale does not seem practicable the less perishable books may be owned by the school, and loaned to the pupils, or a compromise may be made by selling the books to the pupils at a reduced price, although this leads to the under-valuation of the books. These are but the problems of a business man and should be met by business methods.

The formation of a cabinet for the assistance of the superintendent in the business management of the school to be selected from the older boys in the school should give excellent training in the conduct of church business, and would offer dignified work to intelligent boys just coming into manhood, who frequently feel that they have outgrown the Sunday school.

The introduction of textbooks really simplifies the expense problem and is more economical in the long run. In the case of a given school where the yearly budget before and after the introduction of graded textbooks was compared, the difference in annual expenditure was completely wiped out in two years. The longer the textbook system is continued, the less in proportion will be the yearly expense, and the more permanent material will be available for the teachers.

## THE HOME DEPARTMENT

THE home department is designed to extend the educational and inspirational spirit of the Sunday school into the homes of the community. This may be done in various ways. Parents will find it profitable to keep in closest touch with the courses of study and methods of presentation provided for their children in the Sunday school and may use the same books. The value of intelligent co-operation in the home cannot be overestimated either for child or for parent.

Other parents who are interested in the study of the Bible, for their own satisfaction or improvement, and who are unable to be present at the regular hour on Sunday will find many themes and textbooks suggested in the foregoing lists.

The list of the Outline Courses of the American Institute of Sacred Literature (p. 146), the books recommended for the high-school grades (p. 7), and those in the list for the adult department (pp. 145, 146), are especially commendable.





THE SUNDAY KINDERGARTEN

THE SUNDAY KINDERGARTEN  
GAME, GIFT, AND STORY

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SPECIMEN CHAPTER FROM THE  
TEACHER'S MANUAL

---

SEE DESCRIPTION OF CHILDREN'S MATERIAL IN PRECEDING  
PAGES AND ILLUSTRATION IN FRONTISPICE

**The Sunday Kindergarten: Game, Gift, and Story.** By CARRIE S. FERRIS. Teacher's Manual, \$1.25 net; postpaid \$1.40. Permanent equipment for each pupil, \$1.00 net; postage extra. Temporary material (renewed each year) for each pupil, 35 cents net; postage extra.

**A**NALYSIS of Contents of Teacher's Manual—271 pages in forty-three lessons, giving simple stories centering around the themes of dependence, kindness, generosity. The titles of the stories are as follows: The Lost Sheep; A Wolf in Sheep's Clothing; David and the Lion; The Boy Who Called "Wolf"; The Shepherd's Song; Abraham and the Strangers; The Arab and His Guest; A Wedding Party; Lot and the Angels; The Poor Widow and Elijah; Building a House for God; The Great Supper; The Little Evergreen Tree; The Coat of Many Colors; The Baby King; The Poor Woman's Pennies; The Flight into Egypt; Jesus Taken to God's House; Abraham and Lot; Joseph Sends for His Father; The Mother Eagle; The Lord's Prayer; Brave Gideon; David and the Giant; A Furnace of Fire; A Den of Lions; A Beautiful Garden; The Sun Fairy; Finding a New Home; Noah and the Ark; A Bush on Fire; The Shining Cloud; The Furry Little Squirrel; Jesus Dead and Alive Again; Jesus Going into Heaven; A Wonderful Dream; The Lion and the Mouse; The Man Who Helped a Stranger; What a Little Sister Did; Going for Rebecca; Samuel Helping in God's House; The Little Boy's Bread and Fish; Who Shall Be First?

In addition to the story material the book contains twenty-three songs with music, a brief service for opening and closing, and twelve full-page illustrations.

The permanent material for the equipment of the Sunday kindergarten consists of worsted and wooden balls, blocks, sticks, rings, and splints, such as are used in the regular day kindergarten. The temporary material consists of mounting-cards, sewing-cards, with silk, needles, gold and colored paper, pictures, and such material as is used up in connection with a particular lesson.

The room should be furnished with low chairs, and tables capable of seating six to eight children each, a piano, and shelves for the supplies.

## A Beautiful Garden

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SERIES VI  
LESSON XXVII

GENERAL THOUGHT:—OBEDIENCE  
SPECIAL THOUGHT:—OBEDIENCE TO AUTHORITY

---

### Introduction to Series:—

Beautiful objects in nature, the sun, the trees, the rain, the river, and fire, furnish settings for Series VI. Obedience to father and God are the teachings to be developed.

A number of stories from Genesis have been used for these lessons, because they so well illustrate the truth and because children are delighted with them.

The teacher understands that the stories of the beginning of the world in the Bible were, no doubt, originally songs and verses, sung and chanted in the long ago. In them one does not find exact details and the actual beginnings. But he sees shadowy immensities moving and changing; eons of time passing like a single day before his unhampered fancy; in and through it all, the great spirit of the unknown God working and shaping, bringing order out of chaos. All the old-world nations had collections of narratives very much like these. "Children soon have to learn how all history begins among the mists of uncertainty, in the dim ages of far-off antiquity, etc."<sup>1</sup> The subject should not, however, be suggested to them at this time. Theories and problems belong to a later period.

Tell these stories from the world's childhood to the little children with all the wonder and mystery that they hold.

To the child Genesis is the most charming book in the Bible. . . . Genesis is full of spiritual instruction. You do not need to take these stories and attach a theological interpretation to them for his benefit. Give them to the child in their simple form, or better still

<sup>1</sup> F. W. Farrar, *The Bible and the Child*, p. 82.

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**The Sunday Kindergarten**

[SERIES VI. LESSON XXVII.]

translate them more fully, present them more clearly as stories, rid them of their curious Hebrew words which puzzle and bother the child and give him false impressions, translate them precisely as the Hebrews translated the names in the myths and legends which they took over. The child will find, I care not how pure and lofty the religious thought by which he is surrounded, uplift and help in these stories of Genesis.\*

**Teacher's Preparation:—**

Read Gen., chaps. 2 and 3.

Read as much as you can of *Telling Bible Stories*, by Louise Seymour Houghton, especially from pp. 40 and 75 on.

This story is founded on the Bible story of Adam and Eve in the garden. Much of the complicated setting has been omitted to avoid distracting the children's minds from the point of the story, the disobedience of the children of the king. Let the children discuss the merits of the case. Start them by such questions as: Did the children have everything they needed? Why did they not do as he told them? Wasn't it too bad they had to be put out of the beautiful garden? and other similar questions.

**Greetings:—**

(See p. 233)

**Beauty and Praise Service:—**

(See p. 237)

**A bit of nature:**

(Show the cocoon again.) What do you think will come out of this little brown house some day? The sun is getting a little bit warm. I wonder if all the little creatures in the cocoon houses outdoors have felt the warm sun and are thinking of coming out soon. Show me what the butterfly will do when it is let out.

**Work and Play Period:—****Preparatory talk and play:**

(Sitting in circle)

Does mother let you do just as you please always, Mary? Does she let you pick the flowers in her garden without asking? Does she like to have you

\* J. P. Peters, *Hebrew Story*, p. 302.

**A Beautiful Garden**

eat sugar from the sugar bowl? I once knew a little boy whose mother said to him, "John, I don't want you to eat those pears, they are too green to eat." John thought he knew best and so he ate them. Do you know why he was sick that night? He was very sorry he had not done as his mother told him. Here is a good verse for us all to know, "Children, obey your parents" (Col. 3:20). (Use finger plays, pp. 134, 114.)

*Game:*

(Standing in circle) (For music of song, see p. 260)

A creeping thing upon the ground  
Crawls sad and slow a weary round;  
'Tis spinning now a downy nest,  
Where it may take its wintry rest;  
Till spring days come, 'twill quiet lie,  
And then come out a butterfly.

O there it is! O see it fly!  
A lovely, lovely butterfly!  
It spreads its wings so dazzling bright,  
And sails away in airy flight.  
Its food is honey from the flow'rs,  
Its life is glad in summer bow'rs.

*Directions:*

Several children chosen to be caterpillars creep about slowly in the center of the ring. Soon they curl up as if asleep. They slowly wake up, spread out their arms, and fluttering them run softly about in the circle, pretending to sip honey from the flowers.

*Quiet moment:*

(See p. 7)

*The story:*

Once upon a time a king owned a very beautiful garden. There were all kinds of flowers in it and grasses and ferns. The birds were bright and beautiful and the bees buzzed all day long. Many strange tame animals walked among the bushes and went to bathe in the sparkling river. All kinds of trees grew in that garden and the best of fruits.

"I will give this garden to my children," said the king. "I am sure they will be very happy here."

He called his children to him and said, "Dear ones, here is my beautiful garden. I am going to give it to you. It is all yours. You can pick the

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flowers and eat the fruit. You can bathe in the stream and make your bed on the bank.

"There is only one thing I forbid you to do. That is to touch the tree in the middle of the garden or to pick the apples. Now I am going and you can have this all to yourselves."

The children of the king were very happy. They went from one end of the garden to the other, peeping into the birds' nests, smelling the violets, and training up the roses. At night they made a little tent of boughs for themselves to sleep in. It was warm and fresh. The stars came out and smiled on them and they fell asleep on their beds of soft leaves.

Every morning they plunged into the laughing waters of the brook and came out fresh and clean and happy.

They wandered often among the trees and tried to learn their names and remember their fruits.

One day they came to the center of the garden and stood looking at the forbidden tree. "Wouldn't you like to touch it?" said one to the other, "I don't believe it would hurt us." "But the king said we must not go near it."

They looked long at it; saw how rosy were its apples; thought how good they would taste; could think or talk of nothing else.

At last they took and ate of the tree. Alas! Alas! They were no longer happy. They tried to run and hide.

When the king came he found them. He sadly sent them out of his beautiful garden, never to enter it again.

*March to tables:*

(At signal from piano)

*Table-work (represent on sand table):*

(Sitting at tables)

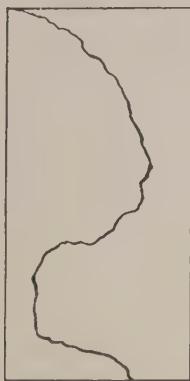
(The materials used by each child are: one four-inch square of green paper; one four-inch green stick; four two-inch sticks, one red, one yellow, one blue, and one violet. If desired have twigs, ferns, and flowers instead of sticks and paper trees. Let the children stand around the sand table and all help mold the sand as the teacher directs.)

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## A Beautiful Garden

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We are going to make the garden in which the children of the king lived. You remember what a beautiful garden it was, with trees and ferns and grasses and flowers. First let us make the pretty river that ran through the garden. Let us make it run from one corner, along one side and across to the opposite side. Let us make a lake over here. (Give each child a square of green paper.) Let us each make a tree for the garden. Fold the front edge of



your paper to cover the back edge. Hold the paper with the folded edge to the left. Start to tear at the top of the crease. Tear one side of the tree; the leafy top, the trunk, and the roots. (The children will imitate the teacher.) Plant the roots of your tree in the sand. Let the trunk and branches stand up above the sand. You may plant them wherever you wish. Bessie, yours is such a pretty tree, will you plant it here in the middle of the garden?

(Give each child a four-inch green stick, a red one, a blue one, and a violet one.) There must have been flowers and bushes growing on the banks of the river and around the lake. (Let the children stick the colored sticks along the river and around the lake.)

Let us pretend that the birds are singing sweetly and that there are

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strange animals walking about. What a beautiful garden it is. How happy the children were to live in such a place and how pleased the king was to have his children happy.

Here in the center of the garden is a beautiful apple tree. Can you tell how the children ate the apples when they were told not to? (Review the story.) Repeat the text, "Children, obey your parents."

**Closing Service.**

(See p. 239)





SECOND-GRADE CHILDREN

At work in notebooks of *Child Religion in Song and Story*

# **CHILD RELIGION IN SONG AND STORY**

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**CHAPTER FROM TEACHER'S MANUAL**

**SONGS AND SONG-TEXTS FROM TEACHER'S MANUAL**

**ILLUSTRATIVE LEAVES FROM THE "SUNDAY STORY REMINDERS"  
CONSTITUTING THE PUPIL'S NOTEBOOK**

**Child Religion in Song and Story.** (*The Child in His World.*) By GEORGIA L. CHAMBERLIN and MARY ROOT KERN. Teacher's Manual, \$1.25 net; postpaid \$1.39. *Sunday Story Reminders*, Pupil's Notebook, 40 cents net; postpaid 45 cents.

**Child Religion in Song and Story.** (*Walks with Jesus in His Home Country.*) By GEORGIA L. CHAMBERLIN and MARY ROOT KERN. Teacher's Manual, \$1.25 net; postpaid, \$1.38. Pupil's Notebook, 40 cents net; postpaid 45 cents.

**Child Religion in Song and Story.** (Third book in preparation.)

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IN a majority of schools it is more convenient to have the children from six to eight years of age in one large room. The curriculum provides, therefore, for three interchangeable volumes of the same title differing in theme rather than in grade.

Analysis of Contents—Vol. I, *The Child in His World*: Ten groups of lessons, 246 pages, emphasizing the following themes: Parents and Children; The Heavenly Father; The Joy of Giving; The Child and the Family; The Child in Relation to His Friends; Strength and Growth; The Consummation of Growth, Eternal Life; Who Is the Brave Man?; The Children in Relation to Their Country; Growing, Being, and Loving.

The list of stories is as follows: How Joseph Honored His Father; Samuel Honoring His Parents by Trustworthiness; A Father's Love; The Daughter Who Honored Her Mother by Service; God the Creator of Earth and Sky; The Story of What a Little Boy Saw; The Story of the Boy Who Had to Choose; A Great Thanksgiving Day; "What I Have That I Give Thee"; The Measure of a Gift; A Tale of the Christ Child; God's Greatest Gift: His Son Jesus Christ; The Boy Jesus; The Brother Who Cheated; A Faithful Little Sister; The Curing of a Selfish Boy; Our Friends in Nature; David's Friend: Jonathan; The Stranger Friend; Jesus, the Children's Friend; The Strong Man of the Olden Time; To Him That Hath Shall Be Given; The Boy Is the Man in the Making; A Great Day in the Life of Jesus; A Great Easter Day; The Friends of Jesus Live Forever; The Immortality of Great Deeds; Things Which Should Be Killed; The Man Who Had Courage to Obey; Courage to Stand by the Right; The Courage of Patient Endurance; The Man Who Had the Courage to Seem Foolish; Freedom under the Law; My Countrymen; The Flag of Our Country; The Children of "Our Father"; The Thought-

fulness of a Little Maid; Increase of Powers with Use; A Good Tree Brings Forth Good Fruit.

Analysis of Contents—Vol. II, *Walks with Jesus in His Home Country*: In this volume of 251 pages there is an underlying thread of association with Jesus, about half of the lessons being selected because they relate themselves in some way to Jesus' home, the stories which he listened to or read as he grew older, and the scenes in which he was interested, the latter half giving a picture of Jesus in his daily life of ministry and service.

The stories are as follows: How They Saved the Baby's Life; The Hero of the Mountain; The Changing River; Jesus Playing, Learning, Helping; A Loving Father—A Grateful Son; A Great Anniversary; Resting by the Well; Our Anniversary, Thanksgiving Day; A Mother's Gift; the Memory Stone; A Great Visit in a Great City; The Birthday of Jesus; The Man Who Kept His Promise; How God Keeps His Promise; The Man with the Clean Lips; The Brave Shepherd Boy; Another Brave Boy; The King and the Book; The Hero and the Book; Our Book, a Hero Story; The Great Day of Fishing; The Wind and the Water Obey Him; Jesus' Call to Life; The Lily Fields; The Easter Story; God's Care of the Birds; The Good Shepherd; The Lost Boy; God Providing for Us (The Story of the Coal); Keeping God's House Clean and Pure; True-hearted Worship; Worship through Prayer; The Value of Gifts; The Unloving Turns to Love (Story of the Hermit); A Dinner Party; Visiting Friends; Jesus with the Mother of James and John; The Little Man; In the Upper Room. In addition to the story material, each volume contains fifty songs, some of which are texts of Scripture set to music.

It is better to use Vol. I first if possible, since it is slightly simpler in the responsibility which it places upon the teacher. The experience of one year with this method will make the work in the second volume more effective.

The specimen lesson which follows shows the method of the books, each lesson containing a full program of presentation, with a selection of suitable songs and texts and instructions for hand work, for which all materials are provided. The hand work, sample pages of which follow, is varied, as, for instance, coloring texts, the development of a partially completed picture, writing or printing texts, and other attractive schemes, each, however, being carefully selected with reference to the further development of the theme of the lesson.

The service may be conducted and the story told by one skilled

teacher, the hand work being carried out in small groups under assistant teachers, or if no skilled teacher is available for the entire division, the lesson may be fully presented by the group teachers.

Low chairs and tables for the groups should be provided if possible. If not, let the children use small lap boards made from book board which can be bought cheaply and conveniently.

**SERIES I****CHILDHOOD IN THE HOME****ORIENTATION: SCENES OF JESUS' CHILDHOOD**

Before attempting to teach any of the following lessons, the teacher should read very carefully the introduction, should consider thoughtfully the two elements suggested in each lesson, namely, the ethical principle underlying the lesson and the social environment in which that principle is embodied. He should study an entire group of lessons at one time, noting how the different lessons present different phases of ethical and social teaching. He should, above all, seek continually to live in the atmosphere of the child's thought and feeling, keeping himself in the closest sympathy with the child life which he is presenting, as well as with the child upon whose receptivity he depends to comprehend and accept his message.

The general aim of the four lessons constituting the first series is (a) to suggest Jesus in his home in the friendly relation of care and service with his parents; (b) to lead the children to repeat in their own lives the simple confidence, and affection of Jesus for his parents; (c) to feel the thrill of admiration for the deeds of the heroes of his country, learned in stories from his mother's lips; and (d). to render the happy service which every child in common with Jesus normally gives to the parent who has rightly associated himself with the child's interest and activity.

**LESSON I****How They Saved the Baby's Life****AIM OF THE LESSON**

To furnish a stimulus to the child which will result in an increased confidence in his parents, their ability to protect him, their wisdom to guide him. The material of the lesson might easily be handled in such a way as to suggest

fears rather than confidence. The aim should therefore be kept continually in mind and the whole story viewed from the point of view of this chief purpose.

#### PREPARATION OF THE LESSON

*General:* In this and all following lessons the teacher should first read through the whole lesson and if possible the whole group of lessons under consideration. Every song should be studied, and its relation to the particular lesson and to the group of lessons noted. Such texts as seem most appropriate for the class should be selected in order that at the proper time emphasis may be laid upon them. The conversations should be fully planned. New features of individual lessons must be prepared if preparation for these is necessary. The teacher should note whether there is an appropriate element of prayer in the service, which he can render more effective in the lives of the children by thoughtful consideration of it. Most of all he must study the unifying theme of the entire service and let its thought, whatever it may be, so permeate his own feeling that it will be impossible for him to introduce any element into the service which will bring a jarring note or in any way reduce the effectiveness of the unified service as a whole.

These suggestions will not be repeated in connection with following lessons since they are of so essential a character that no teacher will forget or overlook the necessity of this larger preparation. Suggestions under this head in future lessons will have to do only with the actual topic which is to be presented.

In preparing for the work of Lesson I, in addition to the general preparation named above, read the stories of the birth of Jesus in Luke, chap. 2, and Matt., chap. 2. Read also from Edersheim's *Life of Jesus*, pp. 121-32, or Burton and Matthews' *The Life of Christ, Introduction*, or from such other sources as you can command, the facts concerning the life, ambitions, and character of Herod the Great.<sup>1</sup> Note that the town of Bethlehem was

<sup>1</sup> The best dictionaries of the Bible are Hastings, *A Bible Dictionary*, 6 vols., a one-volume dictionary by the same author, and the *Standard Bible Dictionary*, 1 vol.

## HOW THEY SAVED THE BABY'S LIFE

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a small town and probably the number of children slaughtered by Herod was not more than twenty, and therefore in the multiplicity of violent deeds of his day would not take a large place in the minds of historians of his time.

Remember in all your study of these stories that your purpose is to lay hold upon, not the horror of the situation, but the strength and love and wisdom of the parents who were by reason of these qualities to save the life of the child whose death Herod is said to have sought. We must also bear in mind that at the Christmas season these stories will be revived and we can therefore afford to touch lightly upon some points in order to lay emphasis upon others.

That you may understand the historical situation more thoroughly read also concerning the Jewish anticipation of the Messiah who was to reign as king, so well understood by Herod, and devoutly shared by the religious Jews of his day.

ORDER OF SERVICE AND PRESENTATION OF LESSON<sup>1</sup>**Greeting—**

*Leader:* "Good morning," or "Good afternoon."

*Children:* Appropriate response.

*Leader:* "This is the Sabbath day."

*Children:* "Let us go into the house of the Lord."

*Leader:* "The Lord is in his holy temple."

*Children:* "Let all the earth keep silence before him."

**Song—**"*The earth is hushed in silence.*"

(For words and music see p. 203)

**Informal Conversation—**

*Leader and Children:* The point of contact for the introduction of this

<sup>1</sup> If announcements are to be made they may be introduced before the conversation or after the birthday offering, so as not to interrupt the thought of the children after the theme of the day is presented, unless the announcements are such as naturally relate themselves to the theme. In the apportionment of time for each part of the service, not more than five minutes should be given to the "Conversation" and fifteen minutes to the "Lesson Story." This should leave twenty-five minutes at the disposal of the group-teachers. Since the children work slowly, it is of the greatest importance that they should have plenty of time for the notebook work.

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theme must be that of the joy of the coming of a little one into the home. The children will gladly speak of the babies whom they know and love. The teacher can easily direct their thought to the loving care of the parents in such detail as seems best, but the conversations should always be very brief and should seek only to direct or attune the children's minds to the theme of the day, which may or may not have already been presented by the song. This conversation may well end with a suggestion of the care of the Heavenly Father and will lead to the note of prayer which follows.

**Song Text—**

(For music see p. 234)

Our Father, who art in heaven,  
Hallowed be thy name.

**Prayer—**

*Teacher:* Our Father, thy little children seek thy care and favor. They desire to please thee in all things. They long to know thee and to be thy willing helpers. Let us be thy helpful, happy children all through the year. In the name of Jesus we pray. Hear thou our prayer. *Amen.*

**Song—**

From the bright blue heavens, with the angels mild,  
God, our loving Father, looks on ev'ry child:  
Lovingly he listens to each little pray'r;  
Watches ev'ry footstep with a father's care.

(For music see p. 228)

With a father's kindness gives them daily bread,  
Shields from ev'ry danger ev'ry little head;  
Tell all little children of this Father true;  
Who will ne'er forsake them, if his will they do.

**Psalm 100. *All:***

Make a joyful noise unto Jehovah, all ye lands.  
Serve Jehovah with gladness:  
Come before his presence with singing.  
Know ye that Jehovah, he is God:  
It is he that hath made us, and we are his:  
We are his people, and the sheep of his pasture.  
Enter into his gates with thanksgiving,  
And into his courts with praise:  
Give thanks unto him, and bless his name.  
For Jehovah is good: his loving-kindness endureth for ever,  
And his faithfulness unto all generations.

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**Text Exercise<sup>1</sup>—**

(See Introduction)

Let the text exercise first call from the children any texts which they know which suggest the love and care of father and mother or the Heavenly Father. Suggest to them and repeat with them such of the following texts as you think wise. These are the texts for the entire first series of lessons. If it seems better, select only one and add one each Sunday. Children are able, however, if a thought is properly correlated with the stories or with their interests to learn several texts and to hunt up others which bear on the same subject.

Do not discountenance other texts, but lead the children back to the theme, and let them repeat the most appropriate texts in concert, as well as individually.

Luke 6:36: Be ye merciful, even as your Father is merciful.

John 8:41: We have one Father, even God.

I John 2:1: Beloved, now are we the children of God.

Col. 3:20: Children, obey your parents in all things, for this is well-pleasing to the Lord.

Mal. 3:17: And they shall be mine, saith Jehovah of Hosts; and I will spare them as a man spareth his own son.

Isa. 43:2: When thou passest through the waters, I will be with thee:

And through the rivers, they shall not overflow thee.

Gal. 6:2: Bear ye one another's burdens, and so fulfil the law of Christ.

**Song Text—**

(For music see p. 244)

Like as a father pitith his children,  
So the Lord hath mercy on them that fear him;  
Like as a father pitith his children,  
So the Lord hath mercy on them that fear him.

<sup>1</sup> A text exercise for little children is always of value, but it is of much greater value when the children are so guided in their selection of texts for recitation that they are obliged to consider the meaning of the text before giving it. Many children can repeat rapidly text after text without a thought of the meaning. It is merely a mechanical exercise, valuable because it lodges certain phrases in the mind of the child which may at some time present a helpful stimulus to action; but a text exercise in which the children are kept to a certain theme is far more valuable and makes a far deeper religious impression. Such an exercise requires more skill on the part of the leader, but it is a skill which will be easily acquired through thought and experience.

**March Song and Offering**—(Special attention is called to the song below, as combining some of the popular elements of “Onward, Christian Soldiers” with words better suited to modern Christian thought.) (For music see p. 205)

Forward, Christian children,  
With your banners gay,  
Glad your hearts and voices,  
On this happy day;  
Jesus is your leader  
In the cause of right.  
He will never fail you,  
Forward in your might.

*Chorus:*

Forward to the battle,  
For the good and true,  
Jesus is your captain,  
He is leading you.

Now we'll be your soldiers,  
Standing firm and true,  
Trusting thee to help in  
Everything we do;  
All kind words and actions,  
Thou wilt well repay,  
If we follow closely,  
In the heavenly way.

(*Chorus*)

Here, O, Lord, we'll thank thee,  
For the blessings past,  
Here pledge hearts and voices,  
While our lives shall last;  
Make us thine own children,  
And we'll happy be,  
In that world of beauty,  
Afterward with thee.

(*Chorus*)

**Lesson Story<sup>1</sup>**—

(See Introduction)

Jesus was the very greatest man who ever lived in all the world. He

<sup>1</sup> The story is told somewhat more fully than will be the general custom in order to show just what is meant by the use of a story for a certain purpose rather than the mere telling of the story for its own sake. Note that the actual massacre of the infants is omitted entirely. If this were inserted it would be likely to fill the mind of the child with a sense of horror. The feeling of admiration for the power and wisdom of the parents of Jesus would be overshadowed by the wickedness of the king.

It is not intended that the teacher should feel it necessary to tell the story exactly as it is given here, nor in any future lessons will this be the case. The material given under this head is intended to be suggestive only. To go farther than this would be to take from the teacher the stimulus for careful preparation of stories and the pleasure of framing the story with the particular children of her class in mind.

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was so great that the things which he did and the words which he said make men great and good today after two thousand years have passed. He was so great that all the people who love him are called Christians because he was called the Christ. Many people who lived in the olden times thought that the greatest heroes first appeared upon the earth in some wonderful way. They tell stories of Diana, the great huntress, who sprang from a tree full grown, and of Venus, who came forth from the foam of the sea, Minerva, who sprang full grown from the head of her father, and many other strange and wonderful stories. In these stories the great men and women came into the world full grown, but Jesus, the greatest hero the world has ever known, came into the world a little baby boy who looked just like the babies that you know. This was how it happened.

In a far-away country across the ocean and then across another great sea, along a country road, Mary and her husband Joseph were making their way to Bethlehem, the place where their grandfathers had lived. Many other people were passing this way for the king had called for money and the people must pay a tax in order that the king might have the money which he needed—each one a few cents. It was the custom in that country for the people to go to the town where their grandfathers had lived, to pay this tax, because that was the place where their names were written down, and where the king's officers could find whether they had paid their tax or not.

When Mary and Joseph came to the little town, which was not a city like ours, but had just one long street, they saw on either side the little one-story houses built of clay, with no front doors on the street, but little doors opening into walled yards and away down the street the village inn.

In that country they did not always have barns for the cows and sheep and the oxen that did the work in the fields, but under the house was a room with rude stalls and mangers for the comfort of these beasts, who worked all day, plowing the land, harvesting the grain, and threshing it out for flour, with which to make bread. Sometimes this room was hollowed out in the ground

and sometimes it was above the ground, but usually under the same roof as the rooms where the people lived.

Mary and Joseph stopped at the inn, hoping to find there a room in which to spend the night, but they were told that all the rooms were full, because so many other people had come to Bethlehem before them that day—people coming to pay their taxes too. But in the room where the cattle were there was space and so for that one night at least Joseph and Mary felt glad to lie down in the room with the oxen, with the sweet smell of the hay about them, and the quiet lowing of the oxen in their ears. There on that first night was born a beautiful baby. With no other bed upon which to place him the manger full of sweet hay served as a cradle.

People have told us many stories of wonderful things that happened that night—indeed, of other things that happened long before: how an angel came to Mary once and told her that her baby when he came into the world would become the great king whom the Hebrew people were expecting, to take the place of the wicked king who was then upon the throne. They tell us too, and we shall talk more about this at Christmas time, of how the angels on that night appeared to shepherds keeping their flocks out on the hillside, and told them about the wonderful baby who was born in Bethlehem, and the story of the star which led the wise men over the desert from far away to see the baby who was to be the king of his people, and how all these men, the shepherds and the wise men, came to see the baby on that night and brought him gifts and told his mother how glad they were that he was born. This we *know* at least, that Mary named her baby “Jesus,” which means “the one who saves,” and we believe that she too was thinking of the promised king who was to save his people, who would some day bring peace and joy into the world. How glad the father and mother were to see the baby boy, how tenderly they cared for him, how they thought of the long years in which he would be a joy to them, their firstborn son, and how perhaps some day he would be a great, great man.

In some way, we do not know how, it began to be reported about that

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this baby who was born in Bethlehem was a very wonderful baby and some people said, "Perhaps this *is* the king." Now the king who was on the throne was a very wicked king. He had killed already all the men whom he thought might some day wish to be king. He cared more to be king than anything else in the world and he never thought how much he could do for his people, but only how much he could do for himself. He heard about the little baby and he said to himself, "I must find this baby and put him out of the way if I can. So he sent his messengers to Bethlehem to find the baby, but Mary and Joseph knew about the wicked king and knew that he would never allow a little baby to grow up, about whom people had said, "He is the coming king." So, long before this Joseph and Mary had talked about the king and had said to each other, "Our baby is not safe. We can never keep him until he has grown to be a man if we stay in this land. We must take him far away." So one night they started, Joseph and Mary and the little baby, Mary riding on the donkey and Joseph walking by her side, down the long winding road, through little villages, and across the desert plains to Egypt. There they were quite safe beyond the power of the wicked king.

Was the baby going to be a little Egyptian boy then, living always in Egypt? For surely his mother and father would never take him back where the wicked king could find him. They loved him too much for that. They would gladly give up their own home and their country and leave all their friends forever in order that they might keep with them the little baby whom they loved. They cared more for him than all the world beside.

We have a better ending to the story than that. The wicked king died and left all his riches and his glory behind him and in the hearts of his people hatred, and joy that he was dead. Joseph and Mary in another country, were not so far away but that they heard the glad news of the old king's death. They would not however take the risk of going near Jerusalem where the new king lived, because they did not know him and still feared for the safety of their baby, so they went back another way and they took the baby to a little town in their home land far away from the palace of the king, a little

town among the hills and there they kept the baby safe while he grew to be a strong, fine boy, filling their hearts with joy. How many times Joseph and Mary would look at the boy and think what danger they had saved him from and how precious he was to them!

**Song—**

Away in a manger, no crib for his bed,  
The little Lord Jesus laid down his sweet  
head.  
The stars in the sky looked down where he  
lay—  
The little Lord Jesus, asleep on the hay.

(For words and music see p. 229)

The cattle are lowing, the baby awakes,  
But little Lord Jesus no crying he makes,  
I love thee, Lord Jesus! Look down from  
the sky,  
And stay by my cradle till morning is nigh.

Be near me, Lord, Jesus; I ask thee to stay  
Close by me forever, and love me I pray.  
Bless all the dear children in thy tender care  
And fit us for heaven, to live with thee there.

**Group Work—**

*Group Teachers and Children:* The work in the notebooks may be done more easily upon tables or small lap boards which can be of very heavy cardboard or of thin wood. The covers and title-pages of the book with the song "*As Joseph was a-walking*" may be given out and arranged in order. The title-pages should have been previously filled in by the teacher.

Let the children tell stories of mothers and fathers whom they know and what they do or would do for their babies. The stories may be imaginary if it so happens. Have ready one or two little incidents which you can tell which show the wonderful care of parents for their babies. Let your whole effort be to lead the children to think of this relationship of love and care. Suggest the question, "Who makes mother and father do so much work to care for the little baby" and lead them to see that love does this. Raise again the question whether there is anyone who loves and cares for, protects and guides mother and father. Is there still a higher father, God, the Father of all? As you talk let the children read the words of the song. Then let them paste the picture upon the leaf of the notebook and color with their crayons the border. Suggest that no frame can be too beautiful for the picture which tells

*HOW THEY SAVED THE BABY'S LIFE*

II

us what a great artist thought the baby Jesus and his mother may have looked like. Call attention to the love in the mother's face, and let the children point out other features of the picture.

**Song**—“*Twas the birthday of a King.*” (For words and music see p. 231)

**Birthday Offering and Welcome to New Pupils**—

**Song**—“*Praise ye the Father.*” (For words and music see p. 209)

**Closing Sentences**—*Leader*: “The Lord bless thee and keep thee:

*Children*: The Lord be gracious unto thee.

*Leader*: The Lord lift up his countenance upon thee and give thee peace.

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## CHILD RELIGION IN SONG AND STORY

## SONG TEXT

M. R. K.

**Slowly.**

The musical score consists of four staves of music in common time, key signature of two flats. The vocal parts are in soprano and alto voices. The piano accompaniment is in basso continuo. The lyrics are repeated twice.

**SONG TEXT:**

Like as a fa - ther pit - i - eth his chil - dren,  
 So the Lord hath mer - cy on them that fear Him.  
 Like as a fa - ther pit - i - eth his chil - dren,  
 So the Lord hath . mer - cy on them that fear Him.

## SONGS

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## SONG TEXT

M. R. K.

A musical score for a hymn, featuring a piano part and a vocal part. The piano part is in common time, G major, with a treble clef. The vocal part is also in common time, G major, with a bass clef. The lyrics are as follows:

Suf - fer the lit - tle chil - dren To  
come un - to me \_\_\_\_\_ And for bid them not And for -  
bid them not For of such is the king - dom, the  
king - dom of God.

## SPRING SONG

P. A. SCHNECKER

*Cheerfully.*

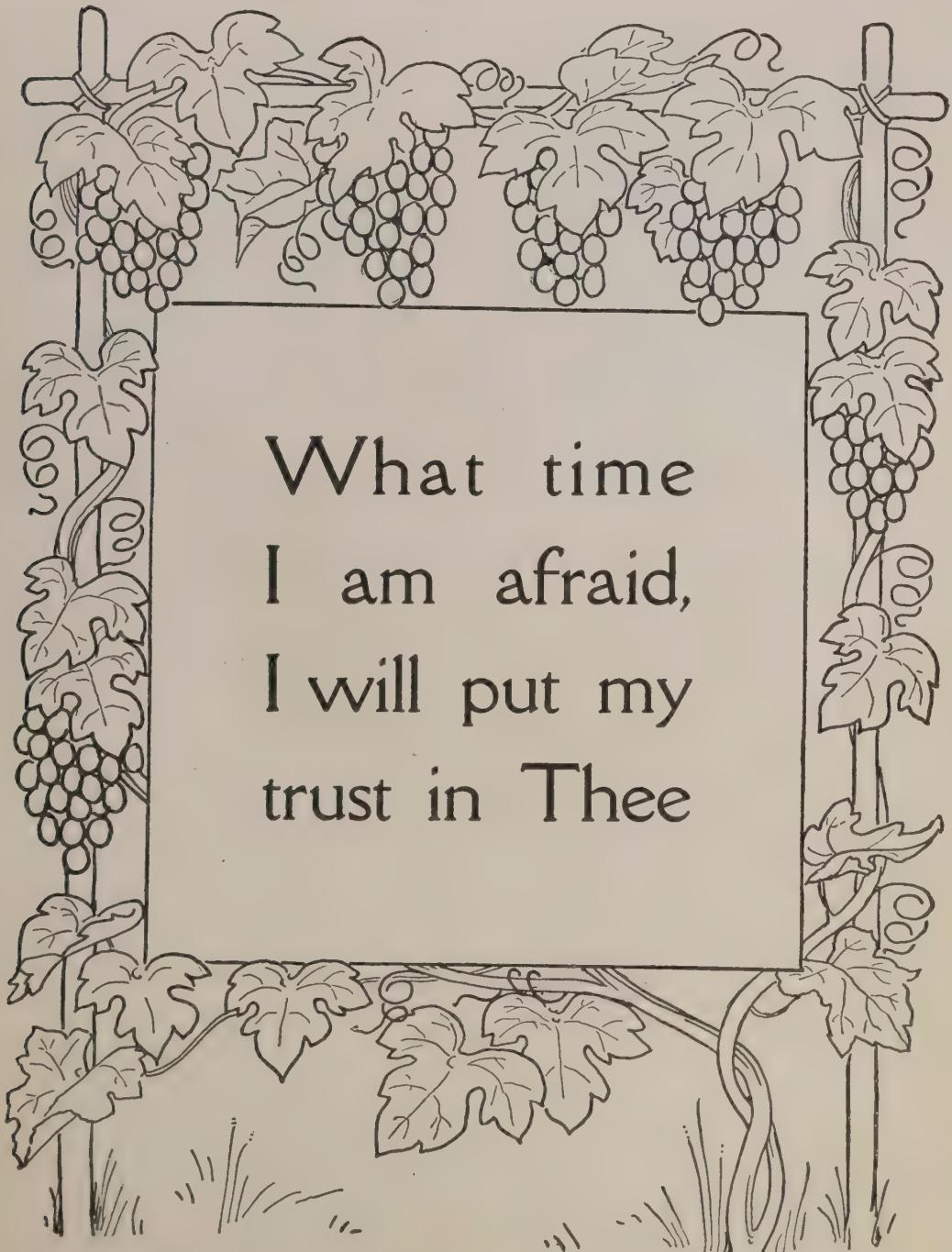
1. All is bright and cheef-ful round us, All a-bove is soft and blue;  
 2. If the flow'r's that fade so quick-ly, If a day that ends in night,  
 3. There are leaves that nev-er with-er, There are flow'r's that ne'er de-cay:  
 Spring at last hath come and found us, Spring and all its pleas-ures, too;  
 If the skies that cloud so thick-ly Oft-en cov-ers from our sight,  
 Noth-ing e-vil go - eth thith-er; Noth-ing good is kept a-way.  
 Ev'-ry flow'r is full of glad-ness, Dew is bright and buds are gay,  
 If they all have so much beau-ty, What must be God's land of rest,  
 They that came from trib - u - la - tion, Wash'd their robes and made them white,  
 Earth, with all its sin and sad-ness, Seems a hap - py place to-day,  
 Where his sons that do their du - ty, Af - after ma - ny toils are blest?  
 Out of ev'ry tongue and na - tion, Now have rest, and peace, and light.



Pictures are detached, and leaves are of heavy tinted art paper with perforations for binding



**"I am the Good Shepherd:  
I love my sheep"**



What time  
I am afraid,  
I will put my  
trust in Thee

Silver and  
Gold have I  
none, but what  
I have that  
give I thee.





FOURTH-GRADE CHILDREN  
At work in *The Introduction to the Bible*

AN INTRODUCTION TO THE BIBLE FOR  
TEACHERS OF CHILDREN

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CHAPTER FROM THE TEACHER'S MANUAL

TWO PAGES FROM THE PUPIL'S HOME-WORK BOOK

**An Introduction to the Bible for Teachers of Children.** By GEORGIA L. CHAMBERLIN. Teacher's Manual, \$1.00 net; postpaid \$1.10. *The Books of the Bible.* Pupil's Notebook, 25 cents net; postpaid 30 cents.

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THIS volume is designed to take advantage of the fresh interest of the children of about the fourth grade in reading and books, and to give them an opportunity to read a large number of interesting stories in the Bible itself. Incidentally, they thus acquire naturally a handling knowledge of the Bible and a general knowledge of the separate books, which is not lost in the years that follow, because it is based upon the discovery of the noble qualities of its heroes and the stories of their lives.

The method of the book is such that it can be, and has frequently been, used as a model for work in higher grades. In this lower grade it must not be expected that the children will do thorough work and gain an accurate or comprehensive knowledge of the history, but simply that they will get an *attitude* of interest and enjoyment. This book, representing the historical method of biblical study reduced to its simplest form, furnishes an excellent basis for a class of prospective teachers.

Specimen pages of the teacher's textbook and of the child's notebook follow. The notebook is intended in this case entirely for home work, assigning the reading for the week and giving simple questions upon it. A considerable amount of memory work is included in this course.

The contents of the volume, 206 pages, are divided into groups according to subject-matter, as Books of History and Story, Books of Poetry and Song, Books of Sermons, Books of Laws, Books of Letters, Books of Visions, with specimen stories from the various groups as follows: The Story of the Creation of the World and the Beginning of the Sabbath; The Story of the Beginning of Sin; The Story of the Flood and the New Beginning; The Beginning of the Chosen Family; The Story of Two Brothers and the Continuation of the Promises; Stories of Joseph; Moses and the Exodus; The Giving of the Law; Deborah and Barak; Gideon and His Three Hundred; The Boy Samuel; Stories of David the Hero; The Story of Ruth; Elijah and Elisha, the Hero-Prophets; The Child Jesus; The Boy Jesus; Stories of the Disciples; Stories of Healing; The Story of the Prodigal Son; The Story of the Good Samaritan; Jesus and His Friends; Jesus and His Enemies; The Crucifixion of Jesus; Peter's Sermon Concerning the Risen Jesus; Amos Preaching at Bethel; Hosea Preaching the Love of God; Isaiah Preaching in the Besieged City; Jeremiah and the False Prophets—an Acted Sermon; Job—a Story-Poem; Jonah—a Story-Sermon; Three Songs of the Nation; a Temple Service.

## LESSON V

### THE BEGINNING OF THE CHOSEN FAMILY

**I. Aim.**—1. To continue the study of the book of Beginnings. 2. To teach that Jehovah, unlike the gods of other nations, never desired the sacrifice of human life as an act of worship. 3. To call attention anew to the connection between obedience on the part of man, and the fulfilment of his promises on the part of Jehovah.

#### **II. Material for Study.**

*Genesis*, chaps., 11 27—25 11.

DODS, *Genesis*, pp. 56-107.

WADE, *Old Testament History*, chaps. 2, 3.

#### **III. Preparation of the Lesson.**

1. In the presentation of this lesson there is danger of giving the children such an impression of the trial imposed upon Abraham, in the matter of the sacrifice of Isaac, that they shall gain a false idea of the character of Jehovah. The greatest care must therefore be taken, in the preparation and presentation of the material, both to gain and to give such a sense of the times and the surroundings in which the events occurred, as to make the events themselves the natural expression of the character of Jehovah as *interpreted* by Abraham, in complete harmony with the customs of the times in which he lived.

## BEGINNING OF THE CHOSEN FAMILY 23

2. To secure this point of view, read carefully all that is suggested in the material for study, (especially what is contained in *Genesis*) concerning Abraham. Try to picture the original home of Abraham, with its worship of the moon-god, the migration of Abraham's father from that land; and the causes that may have led to it; the continuation of the migration by Abraham, and his devotion to a God who had, in some way, spoken to his higher self, and who demanded from him exclusive worship. Picture the nomadic life in the desert, with its wandering from place to place where pasture might be found, and its accompanying hardships and solitude, but withal much opportunity for the development of personal communion with Jehovah, and a return to the simplest forms of worship.

3. Remember, however, that Abraham in his journeyings came frequently into contact with more complex civilizations, *e. g.*, that of Egypt. He doubtless also retained many memories of forms of worship in his original home, and was familiar with the custom of human sacrifice. Recall the fact that among all oriental peoples the blessings of land and household are regarded as directly bestowed by the god of the land, and that, in return, it was the custom to give back to the god the first and best product of all which he had bestowed of flocks or harvests, or, in extreme cases of

## 24 AN INTRODUCTION TO THE BIBLE

devotion, even the first-born child. Under these circumstances, is it strange that Abraham should have heard the voice of Jehovah in his heart, bidding him bring his best, even his son, as an offering to the God whom he regarded as the author of all his prosperity, the only God worthy of his worship?

4. Read 2 Kings 21<sup>1-6</sup>, and consider whether this lesson in regard to the attitude of Jehovah toward human sacrifice might not have been called forth at a time when it was especially needful that this extreme form of sacrifice should receive for all time the stamp of disapproval from Israel's God.

In all teaching of the stories of *Genesis* it is well to keep clearly in mind that the story in its present form was written for a *teaching* purpose. It may not always be easy to decide what that purpose was, nor best to make it, if seen, too prominent in the presentation of the lesson; yet a personal conception of the religious purpose of the story adds greatly to its force as it stands in one's own mind. The prophet who wrote this story may have intended to inveigh against the custom of human sacrifice, or he may have been striving to teach only that Jehovah desired the spirit of obedience rather than multiplicity of offerings. We cannot tell more exactly, without a more definite knowledge of the circumstances under which

**BEGINNING OF THE CHOSEN FAMILY      25**

the story was written, and yet we may be certain that he emphasized the obedient spirit as more acceptable to Jehovah than the most precious gifts.

5. Study especially the promises to Abraham, and note how they accord with the highest ambitions of an oriental desert sheikh in ancient times—a fertile land, numerous posterity through whom his name and memory shall be continued, and the favor and friendship of the God of his land.

**IV. Presentation of the Lesson.**

1. By way of review, call attention to the library contained in the Bible, and question the children as to the kinds of books, and the special class of books to which the one that they are studying belongs. Review by name the stories so far as recorded in the notebooks. Let the class select one member to tell a story which the class also shall choose. If time permits, let two or three stories be told in this way.

2. Sketch the early life and character of Abraham, his migration, and the promises concerning his family and the land.

3. Dwell upon the religious nature of Abraham, and his desire to do something very great for this God whom he considered his friend. Then let the children read with you in concert, or follow, as you read, the story of the command, the journey, the deliverance, etc. (Gen., chap. 22).

## 26 AN INTRODUCTION TO THE BIBLE

4. Draw from members of the class an expression of some reasons why Jehovah delivered Isaac; *e. g.*: (a) The sacrifice of a human being could not be pleasing to him; Abraham must be taught that his God was not like the moon-god; that to live in obedience to Jehovah was the kind of giving of life which he demanded. (b) Had not Jehovah always rewarded the spirit of obedience by happy and joyful consequences? Should we not, therefore, have expected him to deliver Isaac?

5. Call here for the memory verse of the week  
1 Sam. 15<sup>22b</sup>.

**V. Written Work.**—Add to the page of beginnings *The Beginning of the Chosen Family*, or such other appropriate title as the children choose.

Since the children are now accustomed to the practice of recording the lesson, let them discuss the story and decide what shall be written. See that they get a good title finally, but let them come to it by their own thinking.

**VI. Home Work for the Children.**—Read Gen. 12<sup>1-9</sup>; 22<sup>1-19</sup>; chap 24. Memorize Exod. 20<sup>12, 16</sup> (the fifth and ninth commandments).

**VII. Suggestions to Parents.**—All children are interested in primitive tribal life, although their knowledge of it is chiefly limited to Indian tribes.

## BEGINNING OF THE CHOSEN FAMILY 27

Work out from this and transfer the idea to tribal life in oriental countries. Talk with them about the migration of tribes and the reasons for it. Books upon modern oriental life will describe many of the same customs and habits of life as those current in Abraham's day. Therefore through books, pictures, and play try to help the child to get the feeling of the oriental mode of life and habits of thought. Let him learn of the dress, occupations, surroundings, and customs, all of which will help to give an invaluable background for all future study. If museums are at hand, make use of them. It is impossible, in the brief time allowed in the Sunday school, to convey an adequate conception of this most important element of historical and social background, yet the more vivid the conception of this background, the truer will be the appreciation of the stories, on the part of either parent or child.

## BOOKS OF THE HOLY BIBLE

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## HOME WORK FOR LESSON V

Read Genesis 12<sup>1-9</sup>; 22<sup>1-19</sup>; 24.

Memorize Exodus 20<sup>12,16</sup>.

1. Why did Abraham wish to do so much for God? .....

.....  
.....

2. Do you think that Abraham believed that God would let him kill  
Isaac? .....

3. Did *you* think so when you heard the story for the first time? .....

Give a reason for your answer.....

.....  
.....  
.....  
.....

4. Have you read Genesis 12<sup>1-9</sup>; 22<sup>1-19</sup>; 24? .....

5. Can you repeat Exodus 20<sup>12,16</sup>? .....

## HOME WORK FOR LESSON VI

Read Genesis 25<sup>27-34</sup>; 27<sup>1-45</sup>; 28<sup>10-22</sup>.

Memorize Exodus 20<sup>17</sup>.

1. Would you rather have been Jacob or Esau? Think carefully and give a reason for your answer.
- 
- 

2. Do you think it is as bad to cheat your brother as anybody else?
- 
- 

3. Was the thing which Jacob wanted a good thing?

4. Is it less wrong to cheat for a good thing than for something which is bad?
- 
- 

5. Was God good to Jacob? Explain how.
- 
- 

6. Have you read Genesis 25<sup>27-34</sup>; 27<sup>1-45</sup>; 28<sup>10-22</sup>?

7. Can you repeat Exodus 20<sup>17</sup>?





FIFTH-GRADE CHILDREN  
At work in *The Life of Jesus*

# THE LIFE OF JESUS

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A CHAPTER FROM THE TEACHER'S MANUAL

A CHAPTER FROM THE PUPIL'S NOTEBOOK

**The Life of Jesus.** By HERBERT W. GATES. Teacher's Manual, 75 cents net; postpaid 83 cents. Pupil's Notebook, 50 cent net; postpaid 58 cents.

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THE manual for the teacher using this course contains eight chapters in 156 pages: Introduction; Palestine and Its People; The Infancy of Jesus; The Boyhood of Jesus; Jesus Beginning His Work; Jesus Organizing His Work; Jesus among the People; Jesus and His Disciples; Later Words and Works of Jesus; The Last Days of Jesus on Earth. The specimen lessons which follow will indicate the division of material under each chapter. It will be noted that ample reference reading is suggested. The object of the course is to present Jesus as the hero, and therefore the lessons are chosen with reference to his heroic qualities. The distinctive feature of this course is the constructive notebook of 156 pages in which the children have, when it is completed, a life of Jesus largely prepared and illustrated by themselves with helpful and beautiful pictures and instructive maps. Twenty-five pages of interesting notes for the aid of the child's study appear at the end of his book. The leaves to be prepared by the children are loose and are given out Sunday by Sunday, the volume thus growing from week to week. See the sample pages of both manual and notebook which follow.

## CHAPTER II

## THE BOYHOOD OF JESUS

## § 6. At Home and at School

*Scripture narrative.*—Matt. 2:19-23; Luke 2:39, 40, 51, 52; Matt. 13:54-58; Mark 6:1-5.

*References for study.*—Burton and Mathews, *Life of Christ*, pp. 35-37, 43-45; Edersheim, *Life and Times of Jesus the Messiah*, Book II, chap. ix; Geikie, *Life and Words of Christ*, chaps. xii, xiii; Dawson, *Life of Christ*, pp. 27-34; Bird, *Jesus the Carpenter of Nazareth*, pp. 42-47; Farrar, *Life of Christ*, chap. v.

*Illustrative material.*—One of the best pictures is that of “The Boyhood of Jesus,” by Tissot. Others are Hofmann’s “Childhood of Christ” (Brown no. 816, Perry no. 797F, Wilde no. 31); and various views of Nazareth, one of which is furnished with this section.

*Explanatory notes.*—Matt. 2:19, “when Herod was dead”: 4 B. C. Vs. 22: Archelaus was one of the three sons of Herod, between whom his kingdom was divided; Archelaus having Judea, Samaria, and Idumea; Herod Antipas, Galilee and Perea; and Herod Philip receiving a tetrarchy to the east of Galilee and the Jordan. Archelaus was the worst of the three and as cruel as his father had been.

## THE BOYHOOD OF JESUS 29

He was removed after ten years because of the protests of his subjects. This explains Joseph's action in avoiding the realm of Archelaus. Vs. 23: They naturally sought their old home, Nazareth (cf. explanatory notes, § 1).

Luke 2:40, 52: a concise summary of the progress of Jesus' normal, happy childhood; a process of growth in physical strength, mental power, and spiritual graces. While the biblical material is meager, we may safely supplement it by what is known of the life of Jewish children of that time. There is little doubt that Jesus was brought up very much as any Jewish lad of good parents would be (cf. § 2 and the references above).

Matt. 13:54-58 and Mark 6:1-5 give us hints as to the other members of the home at Nazareth, also the occupation of Joseph and a suggestion that Jesus also worked at this trade.

*Suggestions for teaching.*—As this is a section upon which the class will not find it so easy to gather information for themselves, it will be well to develop it rather completely in story form, drawing out by questions whatever the pupils can supply, and supplementing by information gathered from the teacher's reading, something as follows:

We have learned how Joseph took Mary and the infant Jesus down into Egypt to escape the cruelty of King Herod. There they remained safe and sound until word came that Herod was dead. Joseph

then thought it would be safe to return, and so they left their temporary home and started back to Palestine. But when they came to Judea, in which Bethlehem was, they learned that one of Herod's sons, Archelaus, was governor. As he was quite as wicked and cruel as his father, they feared to stay there, and so went on to the north to their old home town. What was its name? (If the class do not remember, let them look it up, turning back to § 3, or cf. Matt. 2:23.) Here Jesus grew up as a boy, and a beautiful spot it was. (Show the picture of Nazareth here, and describe the surroundings as briefly and vividly as possible.) Here Jesus played with the blocks and shavings in his father's shop, or raced after the butterflies and shouted with delight over the gorgeous flowers and sweet bird-songs. He enjoyed himself just as any healthy, happy, innocent child would do in such a place. As he grew older he no doubt went fishing, or gathered nuts in the woods. Many strange and wonderful tales are told of things he did when a boy (cf. Longfellow's "The Golden Legend"). But, while most of these stories are only fancies, we know that Jesus must have lived like other Jewish lads. When he was six years old he went to school, as you do, but the school would seem very strange to you. Think of a schoolroom without any desks or seats, except perhaps some very low benches, with a platform a little higher for the teacher. Instead of studying as we do now, they

## THE BOYHOOD OF JESUS 31

had little strips of parchment with passages from the Old Testament written on them. These the teacher would read aloud, and the pupils would repeat the words after him in a sing-song voice until they learned them all by heart. If we open our Bibles to Ex. 20:12 and Deut. 6:4-5, we shall find some of the things these Jewish boys were taught; for example, to respect and love their parents and to love God best of all. When Jesus was thirteen years old he would be called a "son of the law," by which was meant that he was old enough to know what the law meant and to live as it required. This was no easy thing, for the law that some of the Jewish teachers taught was full of all sorts of rules for almost everything a person might do, from morning to night. This made life a pretty hard matter for the Jewish lad who really wanted to live up to what he was taught. Do you boys and girls ever think it a nuisance to have to wash your faces and hands in the morning? What would you think if, when you wakened in the morning, you were not allowed to touch your face with your hand until after you had washed in a certain manner; taking the pitcher with one hand and pouring water over the other three times, being very careful to hold your hand in a certain manner; then, taking the pitcher in the other hand, repeat the operation, and then washing the face three times? And suppose you were taught that, if you forgot to do this, or did not do it in just

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## THE LIFE OF JESUS

the right way, you would not only displease your parents, but God also. Then you would have reason to complain. The Jewish lad's life was just full of such regulations and rules, and as Jesus grew up he came to see how foolish it was to burden people with such restrictions and call that religion, instead of helping them to live kindly with each other, loving and serving each other and so serving God. And he set himself to live in this way and to teach others to live so.

And so, in the midst of such scenes and surroundings, Jesus grew to be a big boy. The evangelist Luke has put the story of his growth into a very few words, which we wrote on the first page of our books. It is a very short description, but it contains all three things that are needed to make the best kind of a man or woman: a strong body, a strong mind, and a strong heart. How do you think Jesus got each one of these? What have we seen him doing that would give him a strong body? (Play, outdoor life.) And where did he get his strong mind? (School life and trying even in his play to do his best.) And the strong, pure heart that gave him the favor of God and man? This must have grown day by day as he showed his love by obeying his parents; as he listened to what his mother told him of his heavenly Father, and tried to live accordingly; as he played fair with his mates, by every effort he made to be the best possible kind of a boy. Is it true that

## THE BOYHOOD OF JESUS 33

the boy who has favor with God will be admired by men also? Which should we strive for? (Cf. Matt. 6:1.) If we really gain this, will the other also come? What does Paul say about the effects of God's spirit in one's life? (Gal. 5:22, 23.) Do you like people who have such traits of character?

After developing the story thus, let the pupil fill out the blanks in his book, supplementing the information gained from the story by looking up the references given.

*Home work.*—Read Matt. 2:19-23 and Luke 2: 51, 52. Read Matt. 13:54-58, and notice the names of Jesus' brothers.

## CHAPTER II

*The Boyhood of Jesus*

## §6. At Home and at School

(Matt. 2: 19-23; Luke 2: 39, 40, 51, 52.)

After the death of ..... , the king who sought the life  
of the infant Jesus, Joseph and Mary came back from .....  
But when they heard that .....



NAZARETH

was king in ..... they were afraid to stay there, for  
..... was as cruel and wicked as his father had been. So  
Joseph and his family went .....

## THE LIFE OF JESUS

As we have already learned, this was a beautiful little village up on the mountain side, and as we look at the picture of it we can easily imagine how Jesus would amuse himself when a boy. He must have enjoyed.....

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When he was.....years old, he probably began going to.....  
His first lessons were from the.....  
and some of the first things he learned were  
to.....

---

---

(Exod. 20:12) and.....

---

---

.....(Deut. 6:4, 5). From some remarks made by the people of Nazareth about Jesus, which are reported by Matthew (13:55), we know that Jesus had at least two sisters and four brothers. We do not know the names of his sisters, but his brothers were.....and.....  
and.....and.....

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St. Luke has given us a very brief description of Jesus' growth as a boy, which we have used as a motto with the frontispiece of this book. Short as it is, it contains three things that go to make the best kind of a man or woman. Jesus had a strong body, gained through.....

---

---

.....he had a strong mind, which came through.....

.....; and he had a good, pure heart which grew stronger and better through.....

..... And it is good to remember that boys and girls grow strong in body, mind, and heart, in just the same way today.

#### §7. A Visit to Jerusalem

(Luke 2:41-50)

Every year in the springtime, in the month which the Jews called Nisan, and which begins in the latter part of what we call March, Jesus saw his father and mother make ready for a journey and, together with many others of their neighbors, go away from the little valley of Nazareth. And he knew that they were going to.....to attend the great festival of the.....

This feast was held each year in memory of.....

.....and was a joyful time. Our holiday most like it in purpose and spirit is.....

There was great rejoicing when the people went up to this feast. As they went along the road others would constantly join them until there was a great company. Every now and then they would burst out with a song, the words of which would tell of the might of God and all that he had done for them. In our Book of Psalms there are several of these pilgrim songs, such as Ps. 122:

## THE LIFE OF JESUS

I was glad when they said unto me,  
Let us go unto the house of Jehovah.  
Our feet are standing  
Within thy gates, O Jerusalem,  
Jerusalem that art builded  
As a city that is compact together;  
Whither the tribes go up, even the tribes of Jehovah,  
For an ordinance for Israel,  
To give thanks unto the name of Jehovah.  
For there are set thrones for judgment,  
The thrones of the house of David.  
Pray for the peace of Jerusalem;  
They shall prosper that love thee.  
Peace be within thy walls,  
And prosperity within thy palaces  
For my brethren and companions' sakes,  
I will now say, Peace be within thee.  
For the sake of the house of Jehovah our God  
I will seek thy good.

And as they walked along, the boys would ask their fathers about the great events which these songs referred to, and they would listen with great interest to the stories which they heard of the olden days of their nation. Most of all, at this time they liked to hear the story that is told in Exodus, chap. 12, about.....

---

..... When Jesus was..... years old his parents said that he too might go with them to this festival. We may be sure that he was glad to go and to see and hear for himself all the wonderful things of which he had so often heard. So he started out with them and traveled for several days over the hills and through the green fields, until at last they came to the top of the Mount of....., which lies just east of Jerusalem, and there they saw the beautiful city below them.

Inside the city they saw many things that seemed very wonderful to the young lad: the Temple, with its marble courts and gilded roof; the white-robed priests and the Levites with their musical instruments; the temple service with its sacrifices and singing; and, finally, the Passover feast itself,

## **HEROES OF ISRAEL**

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A CHAPTER FROM THE TEACHER'S MANUAL

A CHAPTER FROM THE PUPIL'S TEXTBOOK

**Heroes of Israel.** By THEODORE G. SOARES. Pupil's Textbook, \$1.00 net; postpaid \$1.13. Teacher's Manual, \$1.00 net; postpaid \$1.10.

THIS volume of 388 pages, with maps and illustrations, is the first in the series to present a textbook for the pupil and in it the biblical material which is to be studied. From the analysis of contents which follows it will be seen that the stories have many of them been read in grade 4. These stories are now, however, presented from a different point of view, the emphasis being upon the discussion of the ethical qualities presented in the stories of the heroes whose lives are considered, rather than upon the interest of the story and its place in a collection of literature, as in grade 4. Many questions of great interest to boys and girls of twelve to fourteen years of age are considered. The book presents the following chapters: Abraham, the Father of the Faithful; Abraham, the Magnanimous; Abraham and Isaac; Jacob, the Clever; Israel, the Godly; Joseph, the Slave; Joseph, the Ruler; Joseph, the Generous; Moses' Early Life; Moses' Commission; Moses, the Deliverer; Moses, the Lawgiver; Review: The Heroes of Israel's Wanderings; Joshua and Caleb; Gideon, the Warrior; Samson, the Strong Man; Ruth, the Foreigner; Samuel and Eli; Samuel and Saul; Jonathan's Victory; David and the Giant; The Hero Friends, David and Jonathan; David, the Outlaw; David, the King; David and His Rebel Son; Review: Ten Heroes of Israel; Solomon, the Wise King; Elijah, the Champion of Pure Religion; Elijah, the Champion of Justice; Elisha, the Healer and Counselor; Nehemiah, the Builder; Esther, the Patriot Queen; Judas, the Hammerer; Daniel and His Friends; Review: Seven Heroic Names.

In the teacher's manual, of which specimen pages are also given, it will be seen that the smallest details of teaching a lesson are suggested. This method is adopted in order that the most unskilled teacher may be able to handle the book successfully. It is understood that more experienced teachers will vary the presentation to suit themselves.

## XX. JONATHAN'S VICTORY

### *References:*

Stewart, pp. 101-2.

*Dictionary of the Bible*, articles "Jonathan," "Saul."

### **Aim of the Lesson**

To show how a splendid act of courage brought a great victory.

### **Essence of the Story**

We see more clearly than ever before the power of the Philistines, fierce enemies of Israel. They had taken possession of strong places all through the land. Saul after two years determined to strike a blow against these enemies and dislodge them from one of their garrisons. The Philistines came with a great force to punish him. There was no opportunity to unite the Hebrews, who fled to various places of refuge from the dangerous assailants. Saul remained with a very small force intrenched on the hills. The enemy had taken a position opposite to Saul upon a neighboring hill. We are introduced to Saul's gallant son, Jonathan. He determined to strike a blow single-handed. He saw that it was only by some act of peculiar boldness that anything could be accomplished. He succeeded in striking terror into the enemy so that Saul's force was able to come and complete their discomfiture. The king in his enthusiasm over the victory made an unfortunate vow that no one should taste food until the evening.

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## HEROES OF ISRAEL

Jonathan, in ignorance of the vow, broke it. According to the religious custom of the time he ought to have been put to death, but popular enthusiasm triumphed over the custom and Jonathan was saved.

**Suggestions for Teaching****THE POINT OF CONTACT**

215. Ask the students whether they realize what a happy and safe time we live in. Suppose an army should enter our city and strip us of everything that we possess. Suppose the enemy should take possession of our principal towns and keep us all in subjection. We should feel terribly humiliated and discouraged. How highly we should esteem a warrior who could save us. Such was the condition of Israel.

216. *The Philistine invasion.*—Make clear the facts that Saul had provoked the invasion and that the enemy had come to sweep away the new kingdom. Bring out strongly the overwhelming force of the Philistines and the small number of Saul's army.

217. *Jonathan's bold plan.*—If the students do not know the story of Hobson's sinking the "Merrimac," tell them the facts as a good illustration of Jonathan's deed. Show that it was clear to Jonathan that nothing could be gained in open battle, so he risked his life on the chance of frightening the enemy.

218. *Jonathan's attack.*—The facts seem to be clear. Of course the Philistines had no thought

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that there were only two men climbing up the crag. They expected to be assailed by an army.

219. *The general battle.*—Let the students see clearly that Saul's watchman discovered an unusual movement among the Philistines. Saul found that Jonathan was missing. He recognized what had happened. Meanwhile the attack of the Hebrew heroes, a contagious fear among the Philistines, and some earthquake disturbances that occurred at the moment, threw the whole Philistine camp into confusion.

220. *The vow.*—Explain that Saul thought he was paying God honor by making the vow, and the people realized they must keep it. Jonathan would not have broken it if he had known, but he saw clearly when the people told him that the vow was a mistake.

221. *The altar.*—Again we have an old religious custom, which, however, has come down to the present day. The Jews are greatly horrified at the way in which we eat meat without draining out the blood.

222. *The casting of the lot.*—This was still another religious custom. They believed that God would point out a guilty man by the lot. Saul throughout the whole proceeding was following religious duty as he saw it. Students sometimes think that Jonathan was cowardly not to confess at once. But it was not clear that the trouble had arisen from the broken vow. Some other man might have done some wrong. It was only when

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the lot fell on Jonathan that he knew what was the matter.

*223. Jonathan's danger.*—We admire the young hero when we see how willingly he met the charge for which he was not responsible.

*224. The change of the old custom.*—Saul was still only following duty when he was ready to slay his son. But this was a case where the people were able to see that an old custom was wrong. Recall to the students how Abraham learned that the custom of human sacrifice was displeasing to God. So many old customs that we should think very wrong today have gradually been displaced as we have advanced in knowledge.

**Summary**

The story is a very simple one. It shows us Jonathan's valor and his willingness to bear his penalty. It shows Saul's endeavor to do right as he understood the right. And it shows the triumph of popular feeling over a wrong custom. It makes us glad that we live in this good day.

**Written Review**

The letter of the armor-bearer may be made very effective. The students can readily be led to enter into the dramatic representation.

**Preparation for the Next Lesson**

We have come to admire Jonathan. We wonder what he would do if a hero should arise who could accomplish more than he. Would he be magnanimous? We shall see what happened in such a case in the next story.

## XX. JONATHAN'S VICTORY

### THE STORY

**§65. The New King and the Old Foes** (I Sam. 13:2-7,  
15-17; 14:1-23)

#### A. THE OUTBREAK OF WAR

When Saul had reigned two years over Israel, he chose him three thousand men of Israel; whereof two thousand were with him in Michmash and in the mount of Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba, and the Philistines heard of it.

And Saul blew the trumpet throughout all the land, saying, "Let the Hebrews hear."

And all Israel heard say that Saul had smitten the garrison of the Philistines, and that Israel also was had in abomination with the Philistines. And the people were gathered together after Saul.

And the Philistines assembled themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward of Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide

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themselves in caves, and in thickets, and in rocks, and in holds, and in pits.

Now some of the Hebrews had gone over Jordan to the land of Gad and Gilead. And Saul numbered the people that were present with him, about six hundred men. And Saul, and Jonathan his son, and



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one people that were present with them, abode in Geba of Benjamin: but the Philistines encamped in Michmash. And the spoilers came out of the camp of the Philistines.

B. JONATHAN'S BOLD ATTACK

Now it fell upon a day, that Jonathan the son of Saul said unto the young man that bare his armor,

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"Come and let us go over to the Philistines' garrison, that is on yonder side." But he told not his father.

And Saul abode in the uttermost part of Gibeah under the pomegranate tree which is in Migron: and the people that were with him were about six hundred men. And the people knew not that Jonathan was gone. And between the passes, by which Jonathan sought to go over unto the Philistines' garrison, there was a rocky crag on the one side, and a rocky crag on the other side. The one crag rose up on the north in front of Michmash, and the other on the south in front of Geba.

And Jonathan said to the young man that bare his armor, "Come and let us go over unto the garrison: it may be that the Lord will work for us: for there is not restraint to the Lord to save by many or by few."

And his armorbearer said unto him, "Do all that is in thine heart: turn thee, behold I am with thee according to thy heart."

Then said Jonathan, "Behold, we will pass over unto the men, and we will discover ourselves unto them. If they say thus unto us, 'Tarry until we come to you;' then we will stand still in our place, and will not go up unto them. But if they say thus, 'Come up unto us,' then we will go up: for the Lord hath delivered them into our hand: and this shall be the sign unto us."

And both of them discovered themselves unto the

garrison of the Philistines: and the Philistines said, "Behold, the Hebrews come forth out of the holes where they had hid themselves." And the men of the garrison answered Jonathan and his armorbearer, and said, "Come up to us, and we will show you a thing." And Jonathan said unto his armorbearer, "Come up after me: for the Lord hath delivered them into the hand of Israel."

And Jonathan climbed up upon his hands and upon his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew them after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within as it were half an acre of land. And there was a trembling in the camp, in the field, and among all the people; the garrison, and the spoilers, they also trembled: and the earth quaked; so there was an exceeding great trembling.

#### C. THE GENERAL BATTLE

And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went hither and thither.

Then said Saul unto the people that were with him, "Number now, and see who is gone from us."

And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said unto Ahijah the priest, "Bring hither the ark of

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God." For the ark of God was there at that time with the children of Israel.

And it came to pass, while Saul talked unto the priest, that the tumult that was in the camp of the Philistines went on and increased: and Saul said unto the priest, "Withdraw thine hand."

And Saul and all the people that were with him were gathered together, and came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture. Now the Hebrews that were with the Philistines as before-time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise all the men of Israel which had hid themselves in the hill country of Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle. So the Lord saved Israel that day: and the battle passed over by Beth-aven.

**§66. Saul's Oath and Jonathan's Danger (I Sam.  
14:24-46)**

A. THE OATH OF ABSTINENCE

And the men of Israel were distressed that day: for Saul had adjured the people, saying, "Cursed be the man that eateth any food until it be evening, and I be avenged on mine enemies."

So none of the people tasted food. And all the

people came into the forest; and there was honey upon the ground. And when the people were come unto the forest, behold, the honey dropped: but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in the honeycomb, and put his hand to his mouth; and his eyes were enlightened.

Then answered one of the people, and said, "Thy father straitly charged the people with an oath, saying, 'Cursed be the man that eateth food this day.'" And the people were faint.

Then said Jonathan, "My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"

#### B. THE HUNGRY WARRIORS

And they smote of the Philistines that day from Michmash to Aijalon: and the people were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people did eat them with the blood.

Then they told Saul, saying, "Behold, the people sin against the Lord, in that they eat with the blood."

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And he said, "Ye have dealt treacherously: roll a great stone unto me this day." And Saul said, "Disperse yourselves among the people, and say unto them, 'Bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against the Lord in eating with the blood.'"

And all the people brought every man his ox with him that night, and slew them there. And Saul built an altar unto the Lord: the same was the first altar that he built unto the Lord.

## C. JONATHAN'S DANGER AND RESCUE

And Saul said, "Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them."

And they said, "Do whatsoever seemeth good unto thee."

Then said the priest, "Let us draw near hither unto God." And Saul asked counsel of God, "Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?" But he answered him not that day.

And Saul said, "Draw nigh hither, all ye chiefs of the people: and know and see wherein this sin hath been this day. For, as the Lord liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die." But there was not a man among all the people that answered him.

Then said he unto all Israel, "Be ye on one side, and I and Jonathan my son will be on the other side."

And the people said unto Saul, "Do what seemeth good unto thee."

Therefore Saul said unto the Lord, the God of Israel, "Show the right." And Jonathan and Saul were taken by lot: but the people escaped.

And Saul said, "Cast lots between me and Jonathan my son." And Jonathan was taken.

Then Saul said to Jonathan, "Tell me what thou hast done."

And Jonathan told him, and said, "I did certainly taste a little honey with the end of the rod that was in mine hand; and, lo, I must die."

And Saul said, "God do so and more also: for thou shalt surely die, Jonathan."

And the people said unto Saul, "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day."

So the people rescued Jonathan, that he died not. Then Saul went up from following the Philistines: and the Philistines went to their own place.

#### THE MEANING OF THE STORY

215 (§65A). There was a strong enemy on the western coast that was the most serious trouble to Israel. It was to save themselves from these people that the Hebrews had

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longed for a king. Imagine how we should feel if some foreign nation should capture New York and Chicago and St. Louis and San Francisco and should compel us to give up a large part of our crops every year. We should look for a great general to lead us to turn them out. What then did Saul feel was his first duty as king? He had with him his noble son: what was his name? The first blow was struck at the town of Geba: what followed at once?

216 (§65A). Note the great force of the Philistines. What do you think they expected to do with the Hebrews? How did the Hebrews behave? We have seen before how the people would hide from their enemies. How many warriors did Saul have left? Notice that the two forces were drawn up on opposite sides of a valley. Each was on a height which it was difficult to attack. The reference to "the spoilers" means that the Philistines determined to destroy all the Hebrew country. The little army of Saul was unable to prevent the raids.

217 (§65B). Evidently some bold deed had to be done. We find that the king had a hero son. The knights in Europe used to have their squires: Jonathan had his armor-bearer. Why did he not tell his father of his plan? At the battle of Santiago in the Cuban war Lieutenant Hobson wanted to do a very bold deed, but it was so dangerous that he had difficulty in getting permission. Jonathan was afraid his father would think his plan foolhardy. Study the description of the place. There was a narrow pass between two rocky crags. In order to reach the Philistines, Jonathan would have to climb the steep rock. Note that Jonathan hopes for the Lord to be with him. How does the armor-bearer respond?

218 (§65B). Jonathan proposes to go into the open at the bottom of the valley and call to the Philistine sentinels, and then to decide whether to attack according to their reply. He thinks that they will make one of two replies: what were

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they? Tell what happened. How do you think the sudden attack of two men could have frightened the Philistines?

219 (§65C). The Hebrew sentinels on their crag suddenly saw a great disturbance on the opposite height, which the Philistines held. What did Saul do? The king intended to consult God through the priest, but the confusion in the enemy's camp grew so great that he decided to attack at once. Three causes helped to put the Philistines to flight: what were they?

220 (§66A). In the old time it was thought to be very religious to make solemn vows to God. Saul felt that the Lord was saving Israel from the oppression: what oath did he put upon the people? What did the hungry people find in the forest? How did they act? How did Jonathan act? The little food was so refreshing that he seemed to see clearly again, so it is said "his eyes were enlightened." Tell what conversation took place about the honey.

221 (§66B). In order to understand this story, we must remember that it was considered wrong to eat meat unless it had been properly killed so that the blood could run off. The blood was thought to be an offering to God. The Jews still keep up the same custom, and their meat is always specially killed. When the Philistines fled, what property did they leave behind? How did the hungry Hebrews behave? How did Saul secure an altar where the animals could be properly killed? Saul was very careful to do everything that was considered right.

222 (§66C). The king thought that the victory should be followed up, so that the Philistines could not return to trouble them. They had a custom of seeking to find out God's will about any matter through the priest, just as people do in the temples of Japan today. But there was some difficulty in securing an answer, so Saul felt sure that someone had broken the oath. It was a most solemn matter to him. What did

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he say to the leaders of the people? Tell how they found out that Jonathan was guilty.

223 (§66C). When a man was found out by the lot, he was expected to confess. What did Jonathan confess? Do you think that he had done wrong? Evidently Saul thought so, because at that time it seemed terrible to break a solemn oath. Picture the scene to yourself and see how nobly Jonathan was ready to bear the punishment.

224 (§66C). It seems to us most strange that the king should think so much of the matter as to feel that his son must die, but we must remember that it was part of their religion. It makes us very glad that we know God so much better, and that we can see that he must have been pleased with the hero who had risked his life to save his people from their enemies. Indeed we find that Jonathan's noble conduct was so clear that the people decided that the old custom must be broken. What did they say? Why did they think the Lord would not wish Jonathan to die?

## WRITTEN REVIEW

Imagine that you were Jonathan's armor-bearer. Write a letter home, just as the young man might, telling what happened that day. Make it as full of description as possible.



# THE STORY OF PAUL OF TARSUS

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A CHAPTER FROM THE TEACHER'S MANUAL

A CHAPTER FROM THE PUPIL'S NOTEBOOK

A PAGE FROM THE PUPIL'S HOME-WORK BOOK

**The Story of Paul of Tarsus.** By LOUISE WARREN ATKINSON. Teacher's Manual, \$1.00; postpaid \$1.10. Pupil's Notebook, 50 cents net; postpaid 59 cents. Pupil's Home-Work Book, 25 cents net; postpaid 28 cents.

THIS volume of 193 pages also presents a hero, Paul of Tarsus. About half of the course is devoted to the boyhood of Paul and his environment in one of the busiest portions of the Roman Empire, his Jewish training, and his early life in Tarsus. The latter part treats of his heroic achievements and his great journeys. The pupil's notebook, of which pages follow, presents, when completed, an exceedingly interesting life of Paul with many illustrations and diagrams, and a large working map. The sayings of Paul which most directly present his own views of life and of conduct are frequently presented for memorizing, and such characteristics are emphasized as may be an inspiration to the highest type of life in modern times. The chapter titles follow: Paul's Native City; His Jewish Parents; Paul at School; Paul's Pastimes; The Romans in Tarsus; Synagogue Festivals; Paul Learning His Trade; Leaving Boyhood Behind; The Journey to Jerusalem; The First Sight of the Holy City; A Day in the Temple Courts; The Great Teacher Gamaliel; The Story of Stephen; On the Road to Damascus; Preparing for His Work; The First Journey: General Survey; The Call to Service; Headquarters at Antioch; A Mission to Jerusalem; Through a Neighboring Island; In the Heart of Asia Minor; The Second Journey: General Survey; The Conference at Jerusalem; Paul's Young Friend; Entering a New Continent; Varied Fortunes in Northern Cities; Two Great Centers of Greek Life; Review of the First and Second Journeys; The Third Journey: General Survey; One of Paul's Letters; Old Friends and a New City; Some Farewell Visits; The Last Journeys: General Survey; A Final Visit to Jerusalem; A Prisoner in Caesarea; The Long Voyage to Rome; Paul Imprisoned in Caesar's City; Some of Paul's Last Messages; Final Review.

The teacher's manual presents ample reference reading and suggestions for presentation. Sample pages follow.

## CHAPTER IV

## PAUL'S PASTIMES

*References for study—*

*From Paul's Letters:* I Cor. 9:24; I Tim. 6:12; II Tim. 2:5; 4:7, 8.

*Encyclopedia Britannica*, article "Gymnasium."

SMITH. *Dictionary of Greek and Roman Antiquities*; articles "Gymnasium," "Stadium," "Amphitheatrum."

BIRD. *Paul of Tarsus*, pp. 21-24, 33, 34, 45-47.

WALLACE. *Ben Hur*, especially Book V, chaps. xii, xiii, xiv.

SMITH. *Bible Dictionary*, article "Games."

*Illustrative material.*—The picture with this lesson is of the beautiful Greek sculpture, the "Discobolus," of Myron. An ancient copy of it may be seen today in the great gallery of marbles at the Vatican palace in Rome. Notice the splendid figure of this Greek youth, the well-developed muscle and the graceful lines of his position, with arm upraised to throw the heavy metal plate called the discus. This was one of the favorite Greek games.

Brown 236 shows a "Race of Roman Chariots," by Checa.

The Souvenir Album gotten out by the Klaw & Erlanger management of "Ben Hur" will be useful in this connection, as well as in other lessons of the course. Perhaps some of the class have seen the

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play. This will afford material for discussion, and help to make the life of Paul's day real.

*The central thought* of this chapter is the influence upon Paul's life, of the surroundings of his boyhood days in Tarsus. In his letters we find numerous allusions to the contests of various sorts, which were so important a part of the life of the Greeks and Romans. The Scripture references selected are figures of this sort, taken from the letters of Paul and the letter to the Hebrews.

Know ye not that they that run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

And if a man also strive for mastery, yet is he not crowned, except he strive lawfully.

I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

Therefore, seeing we are compassed about with so great a cloud of witnesses, let us also lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

In the last two verses, the second of which we have chosen for memorizing, notice the picture of the amphitheater, with its tiers of spectators, likened to a "cloud" of witnesses, looking on at the contest. The author of Hebrews used the same figure which Paul has employed elsewhere, and had been present at some of the spectacles such as were taking place

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constantly at Tarsus, while Paul lived there. These scenes at the amphitheater seem to have made a strong impression upon Paul, and often gave him the text for his life-message.

*Suggestions to the teacher.*—Someone has said, "You may judge a man by his recreation." The subject of "play" is coming to attract a great deal of attention, as it is recognized as a very important element in every life. A National Play Conference is held yearly in the United States. We shall therefore be interested to find what recreation the city of Tarsus afforded to Paul.

As a center of Greek culture, it would of course offer special advantages for physical development.

Gymnastics were thought by the ancients a matter of such importance that this part of education alone occupied as much time and attention as all the others put together; and while the latter necessarily ceased at a certain period of life, gymnastics continued to be cultivated by persons of all ages, though those of an advanced age naturally took lighter and less fatiguing exercises than boys and youths.

There was probably no Greek town of any importance, which did not possess its gymnasium.

The stadium sometimes formed a part of the buildings of the gymnasium. It was originally intended for the foot-races, but the other contests which were added to the games from time to time were also exhibited in the stadium.<sup>1</sup>

In Tarsus the gymnasium was upon the east side of the city near the river, a building of great size and

<sup>1</sup> Smith, *Dictionary of Greek and Roman Antiquities*, pp. 529, 530, 1055.

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splendor, in whose porches and gardens the wise men walked and talked with groups of earnest pupils.

Point out the direct contrast between this sort of training, and that which Paul's father would choose for his son. Though not allowed to go to the gymnasium, Paul could not help knowing some of the Greek boys and at least hearing of the contests which were constantly occurring at the racecourse, gymnasium, and stadium.

The Greeks and the Romans were so fond of running that a youth who gained one of their great races had a statue put up to him, and was as much praised as if he had done a great and good thing.

There were hot and cold baths, where all boys were taught to swim and to love bathing; and after each bath they were well rubbed with olive oil to make them supple, for they wore no clothing when at their games.

And when his father took Paul to see the boys at play, he would tell his little son that these supple, laughing fellows might make strong soldiers or fast runners, but the boy who studied the law of Moses, and excelled in learning and goodness, would grow up a better man.<sup>1</sup>

Note the revival of the Greek spirit in the athletics of the present day, and the "Olympic games" between athletes of different nations, with the last gathering held at London, at which so many of the trophies were carried off by Americans. Thus we would learn from both the Greeks and the Jews.

<sup>1</sup> Bird, *op. cit.*, pp. 33, 34.

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Another part of Tarsus that could not fail to interest the boy Paul would be the harbor. Mr. Bird again gives us a vivid description of what he would see:

Instead of coming straight home from school, he would run down to the harbor, on both sides of the river, and there he saw ships, the delight of all boys, that had come on voyages over the sea from foreign countries. And he would look with wonder at the small wooden figure fixed upon the front of the boat as a figure-head, which the sailors believed kept harm away. On other ships he saw a great white eye painted on the side of the bow, and wondered what it was for. And there he saw men with faces red as copper, who had sailed all the way from Egypt, and black men who had come from Africa, and merry, singing fellows, with caps of red and blue, who had crossed from the islands of Crete, of Cyprus, and of Rhodes, and the more distant ports of Italy, Greece, Syria, and Palestine. And thus he learned that while Tarsus was a big city there were other cities and countries far away over the glittering sea.

And he would see rafts of trees, with men standing upon them, guiding them with poles and ropes, that had come floating down the river from miles above the city, and bales of goods being hauled up out of the ship's hold, and blocks of rough marble slowly dragged to the wharf by a crowd of men, who pulled all together, keeping time to one man who shouted and clapped his hand. There, too, were strings of asses, mules, and small horses, laden with grain sacks, bundles of hides, coarse cloth, skins, wool, leather; while others had oil and wine, some carried in black leather bottles and some in red earthenware jars—and all waiting to have their burdens taken off and put into the ships.

And when at last a ship was laden, he listened to the shouts

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of the pilot and captain, and the cheery answers of the sailors, as the ropes were cast off and the ship pushed away until it was well out into the river. Then oar after oar would be thrust out to guide them down the mid-stream, while the steersman stood high up on the house at the stern, now pushing, now pulling at the two big steering oars, and shouting excited orders to the rowers below. Then came the creaking of ropes, and the great red-peaked sail rising up the mast as the sailors sang and shouted, until the wind caught it, making it bulge and tug as if it were a living thing.<sup>1</sup>

Draw attention to the ships of those days, such as will be seen in the shipwreck scene of *Ben Hur*. If there is time, read the description of Cleopatra's gold boat, p. 22. Notice especially the cargoes, coming in and going out. A very fine description of the market-place (Bird, pp. 23, 24) may be added if desired.

But the genuine boy cannot be kept within the city's bounds—and Paul was genuine, and intense in whatever he did. Swimming would, of course, be among his amusements. What boy has not at least tried to swim? We have spoken of the Cydnus as a mountain stream, bearing down the melted snows from the Taurus range. The great Alexander almost met his death by bathing in its icy waters, some three hundred years before Paul's time. Hunting birds' eggs, visiting the waterfall above the town, and of course fishing, would also attract a boy.

<sup>1</sup> *Op. cit.*, pp. 21, 22.

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The Cilician plain yielded fruits of many sorts. Apples, cherries, oranges, lemons, citron, and dates grew in abundance, in addition to the grapes which were so widely used for wine and raisins, and the olives for oil. Honey, too, would be among their delicacies. And Paul would have a chance to help in gathering and preparing these.

And so we may think of him as learning of much that was going on in the city, in his leisure hours, and of the people about him, so very different from the Jews; and something of the country immediately about Tarsus.

### From Pupil's Home-Work Book

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#### CHAPTER IV

##### PAUL'S PASTIMES

You are to read for this chapter a number of verses from the letters which Paul wrote in his later years: I Cor. 9:24; I Tim. 6:12; II Tim. 2:5; II Tim. 4:7, 8.

What do you notice about all these verses?

Why do you suppose Paul had so much to say about these things?

What kind of people were the Greeks?

What did they think was "the greatest thing in the world"?

The picture that goes with this lesson is called the "Discobolus." It means the "Thrower of the Discus" (a heavy metal plate). This is one of the great pieces of statuary that the Greeks have left to us. What does it represent?

Were the Jews like the Greeks in their feeling about developing the body?

What was Paul's training in this matter? Yet with what was he surrounded, during his boyhood?

Those of you who have seen the play of *Ben Hur*, or read the story of a chariot-race, in that book or elsewhere, will be able to see the picture that was in the mind of the writer of the "memory verses," Heb. 12:1 and 2 (first part).

## CHAPTER III

### Paul at School

Deuteronomy 6:4-9

*Memory verses:* Vss. 6 and 7

We have seen how Paul's ..... began early to teach him many things, for God had spoken to the ..... through his prophets and said “



AN ORIENTAL SCHOOL

..... was probably about ..... years old when he began to go to school. The school was not in a large building by itself, with a ..... about it, but in a small dingy room

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at the ..... without ..... or .....  
or ..... on the walls. The boys were ..... or .....  
..... in number, and sat ..... on the .....  
....., while the master sat facing them on a .....  
....., with a ..... bound about his .....  
.....

The boys had no ..... to study from, but listened to the voice  
of the ..... , as he read from the ..... of the .....

..... This was a long .....; it looked very much like a .....  
..... of ..... , rolled on two long .....  
..... It was covered with heavy black .....  
and was what we should call the ..... or Five Books  
of ..... The language in which it was written was the .....  
..... And the boys had another ..... to learn  
also. This was the ..... for .....

.....  
They had no pads and pencils, but instead, learned to trace the .....  
of these two ..... on ..... But after .....  
had mastered the ..... , he was probably given a piece of  
smooth ..... to write upon with ..... , all the .....  
that he heard from the .....

There was no ..... or ..... in that school,  
for the Jews did not believe much in either one. What the boys were  
supposed to learn was the ..... and .....  
of their people. It was all ..... They did not  
understand half of what they ..... , but that was not con-  
sidered necessary. They were only expected to accept everything the .....  
..... said without question, and be able to say it off themselves.

## PAUL AT SCHOOL

There was one very good thing about .....'s education; it was so closely connected with his life at home. At school he learned just why there was no .....put into the bread at certain times in the year, and why his mother would sometimes light .....for each one in the house, and add one .....each evening till on the .....evening the house was a blaze of .....

At ten, .....was expected to finish the .....Books of .....and would be able to repeat the story of ..... , ..... , and ..... ; and tell how the .....came back from ..... , led by ..... ; how they did wrong in worshiping the ..... ; and all about the ..... , and the rules for worship and for their daily lives.

After this, he could go on and read about the ..... , and what the ..... taught of the coming King and the promise of ..... to the home city, their beloved .....



THE GOSPEL OF MARK  
THE FIRST BOOK OF SAMUEL

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A CHAPTER FROM THE GOSPEL OF MARK

A CHAPTER FROM THE FIRST BOOK OF SAMUEL

**The Gospel of Mark.** By ERNEST D. BURTON. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

**Studies in the First Book of Samuel.** By HERBERT L. WILLETT. Pupil's Textbook, \$1.00 net; postpaid \$1.13.

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THESE two volumes are textbooks to be placed in the hands of the pupil and teacher alike. The complete biblical text is presented in each volume. Sample pages follow, showing the value of the explanatory notes and the careful formulation of questions which will lead the pupil not only to a correct interpretation of the text of the Scripture but to a serious consideration of the religious teaching which is designed to direct and inspire the life of the pupil. The conception of a biblical book as a complete whole can best be obtained from these two volumes.

*The Gospel of Mark*, with 248 pages and 26 maps and illustrations, presents sixty-nine chapters, a tabular analysis of the gospel, review questions on the gospel as a whole, and an ample dictionary of words used in the gospel. The division into chapters is entirely logical, each event standing in a chapter by itself and receiving treatment separately and as completely as is practicable for pupils of the age for which the book is intended.

*The First Book of Samuel*, 305 pages, with 28 illustrations and maps, follows the same plan as that presented in the *Gospel of Mark*, developing the teaching through explanatory notes and questions. In this volume as in the other the division into brief chapters is logical. A dictionary is included. It is not intended that these two books should be used consecutively by the same class, but rather that a choice should be made on the basis of preference for Old or New Testament work.

## SECTION XXII

THE SENDING OUT OF THE TWELVE TO ENGAGE IN WORK LIKE THAT OF JESUS HIMSELF, 6:7-29

7 And he called unto him the twelve and began to send them forth by two and two; and he gave  
8 them authority over the unclean spirits; and he charged them that they should take nothing for  
*their* journey, save a staff only; no bread, no  
9 wallet, no money in their <sup>1</sup>purse; but *to go shod* 1 Gr. *girdle*  
with sandals: and, *said he*, put not on two coats.  
10 And he said unto them, Wheresoever ye enter into  
11 a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they

## EXPLANATORY NOTES

Vs. 7, "the twelve": Cf. 3<sup>14</sup>, "And began to send them forth": as he had planned to do when he appointed them (3<sup>14</sup>; cf. notes on that passage). Vs. 8, "wallet": a small leathern bag for carrying provisions. These they were not to provide in advance, but were to get on the journey. Vs. 9, "put not on two coats": The dress of a person who lived in Palestine in those days was very simple. Besides sandals for the feet and a covering for the head, a man wore a tunic or coat, which was a garment something like a long shirt, with a girdle or belt around the waist, and a cloak, which was hardly more than a large square piece of cloth. Some men wore two tunics, but this was a sign of wealth (Luke 3<sup>11</sup>), and it was this that Jesus forbade. He himself appears to have worn but one (John

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MAN IN ORIENTAL DRESS

## THE SENDING OUT OF THE TWELVE 77

hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto  
12 them. And they went out, and preached that  
13 men should repent. And they cast out many  
14 <sup>2</sup>devils, and anointed with oil many that were <sup>2 demons</sup> sick, and healed them.

14 And king Herod heard *thereof*; for his name had become known; and he said, John <sup>3</sup>the Bap-  
tist is risen from the dead, and therefore do these  
15 powers work in him. But others said, It is Elijah.  
And others said, *It is* a prophet, *even* as one of  
16 the prophets. But Herod, when he heard *thereof*,  
17 said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had

<sup>3</sup> Gr. *the Bap-*

*tizer*

19 23). The purpose of all these directions in vss. 8, 9, is to prevent the disciples having anything to hinder them in their work. They were not to burden themselves either to get or to carry anything unnecessary. They needed neither money nor provisions for their journey because they went afoot, and it was the custom to give travelers food and shelter for nothing; the people would have been insulted if they had been offered pay. Vs. 10, "there abide": *i. e.*, have but one stopping place in each village. Vs. 11, "shake off the dust": a sign of disapproval of their conduct. Vs. 12, "preached that men should repent": following the example of John (Matt. 3:2) and Jesus (Mark 1:15). Vs. 13, "cast out many demons," etc.: accompanying, as Jesus had done, the preaching of the gospel with the relief of bodily ills. So the Christian spirit leads us in our times to do both together.

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married her. For John said unto Herod, It is not 18 lawful for thee to have thy brother's wife. And 19 Herodias set herself against him, and desired to kill him; and she could not; for Herod feared 20 John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod 21 on his birthday made a supper to his lords, and the 'high captains, and the chief men of Galilee; and when the daughter of Herodias herself came 22 in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the 23 <sup>4 Or, military tribunes</sup>  
<sup>5 girl or maiden</sup> damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsover thou shalt ask of me, I will give it thee,

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Vs. 14, "and king Herod": Herod Antipas, tetrarch of Galilee and Perea; not strictly king, but perhaps called so by courtesy. "Heard thereof": *i. e.*, of the work of Jesus and his disciples. "Therefore do these powers work in him": the words of a superstitious man made more so by his guilty conscience. His thought seems to be, not that Jesus does miracles (powers), but that they operate in him. Vs. 15, "Elijah . . . one of the prophets": *cf.* Mark 8<sup>28</sup>. Those who said he was Elijah had in mind the prophecy of Mal. 4<sup>5</sup>, and probably thought of a real return of Elijah. Those who called him a prophet meant that he was simply another prophet in the line of the prophets. Vs. 17, "Herod himself had sent forth," etc.: The evangelist turns back to tell of the death of John which had happened some time before. Vs. 18, "for John said unto Herod": not once,

## THE SENDING OUT OF THE TWELVE 79

24 unto the half of my kingdom. And she went out,  
and said unto her mother, What shall I ask? And  
25 she said, The head of John <sup>3</sup>the Baptist. And  
she came in straightway with haste unto the king,  
and asked, saying, I will that thou forthwith give  
me in a charger the head of John<sup>3</sup> the Baptist.  
26 And the king was exceeding sorry; but for the  
sake of his oaths, and of them that sat at meat, he  
27 would not reject her. And straightway the king  
sent forth a soldier of his guard, and commanded  
to bring his head: and he went and beheaded him  
28 in the prison, and brought his head in a charger,  
and gave it to the <sup>5</sup>damsel; and the <sup>5</sup>damsel gave  
29 it to her mother. And when his disciples heard  
*thereof*, they came and took up his corpse, and  
laid it in a tomb.

<sup>3</sup>Gr. *the Bap-*  
*tizer*

probably, but repeatedly. Vss. 19, 20, "Herodias . . . desired to kill him . . . Herod feared John": It was Herodias who hated John most for his courage in reprobating her sin and Herod's. "Was much perplexed; and he heard him gladly": yet did nothing about it, lacking the courage to take a bold stand against Herodias. Vs. 21, "a convenient day": for Herodias to carry out her cherished purpose. "His lords, and high captains, and chief men of Galilee": chief civil officers, military officers, and leading private citizens. Vs. 27, "sent forth a soldier": Josephus says that John was put to death at Macherus, a castle on the east side of the Dead Sea, in Perea, which was under Herod's rule. Vs. 29, "his disciples": *i. e.*, John's. The whole story, vss. 17-29, is a long parenthesis relating to what had happened before the sending out of the Twelve, in explanation of Herod's remark, vs. 16.

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## QUESTIONS

(1)\* What authority did Jesus give his twelve disciples when sending them out? (2)\* For what purpose were they originally chosen by him? (3)\* What was the probable reason for sending them two by two, instead of singly? (4) What various directions did he give them about their journey (vss. 8, 9)? What was the general reason for all these injunctions? (5) What is the meaning of and reason for the injunction of vs. 10? What of vs. 11? (6) Could these injunctions be applied literally to missionary work today? Do the general principles still apply? (7)\* What three kinds of work did the apostles do on their journey?

(8) What various opinions were expressed at about this time about Jesus? What did Herod say? What do his words mean? (9) For what had Herod imprisoned John? (10) Tell the story of the death of John the Baptist. (11) What element of John's character appears in the story of his imprisonment and death? (12) Who was chiefly responsible for the death of John? (13) Who shared in that responsibility? (14) What does Herod's conduct suggest as to the propriety of keeping or breaking rash and wicked promises? (15) This section brings before us a variety of persons and characters: Jesus, his disciples, John the Baptist, Herod, and his family and companions. Which of these would have been generally looked upon then as the fortunate and enviable members of Palestinian society? Who are most honored today? Who are really most worthy of honor, and were so then? (16)\* Give a brief sketch of the life, work, and death of John the Baptist, and an estimate of his character.

## SECTION XLIII

THE FRIENDSHIP OF DAVID AND JONATHAN  
I SAM. 20:1-23

And David fled from Naioth in Ramah, and came **20**  
and said before Jonathan, What have I done? what  
is mine iniquity? and what is my sin before thy  
father, that he seeketh my life? And he said unto **2**  
him, God forbid; thou shalt not die: behold, my  
father doeth nothing either great or small, but that  
he discloseth it unto me: and why should my father

## EXPLANATORY NOTES

This section resumes the main narrative of the Judean account of David's life. Yet it seems to have stood originally at some earlier point in the growing hostility of Saul toward David. In this section Jonathan hardly believes that his father means harm to his friend, whereas the events of 19:1-17 (to say nothing of 19:18-24, from the other source) show all too plainly that Saul was jealous of David beyond all enduring of his presence. If the scenes at David's house (19:11-17) and at Ramah (19:18-24) had actually taken place at this time, David would not have needed to ask counsel of Jonathan. He would have known that his only safety lay in instant flight. The section probably stood originally at an earlier place in the narrative. Vs. 1, "fled from Naioth": These words were probably supplied by the compiler to join together the two narratives. "What have I done?": The two young men are such close friends that David trusts Jonathan even in a matter which so closely concerns his father. Unconscious of evil, David only feels that Saul's attitude is increasingly hostile. Vs. 2, "he discloseth it unto me": Jonathan is astonished to learn of David's apprehension, for he has seen

## TWO FRIENDS

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3 hide this thing from me? it is not so. And David sware moreover, and said, Thy father knoweth well that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth  
 4 there is but a step between me and death. Then said Jonathan unto David, <sup>1</sup>whatsoever thy soul  
 5 <sup>2</sup>desireth, I will even do it for thee. And David said unto Jonathan, Behold, to-morrow is the new moon,  
 and I should not fail to sit with the king at meat: but let me go that I may hide myself in the field unto the  
 6 third day at even. If thy father miss me at all, then say, David earnestly asked leave of me that he might run to Beth-lehem his city: for it is the yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be wroth, then know that evil is determined by him.  
 7 Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: but if there be in me iniquity, slay me thyself;  
 8 for why shouldest thou bring me to thy father?

<sup>1</sup> Or, What  
doth thy soul  
desire, that I  
should do it for  
thee?  
<sup>2</sup> Heb. saith

nothing to indicate Saul's hatred of his friend. Surely, he thinks the king would have spoken to him if such were the case. Vs. 3, "let not Jonathan know": David thinks Saul may purposely conceal his designs from his son, knowing his affection for David; but he is very certain that his life is in the greatest danger. Vs. 5 "the new moon": The beginning of the month was regarded as a festal time. The king's household would be expected to be present at the feast on that day. Vs. 6, "yearly sacrifice": This was to be the excuse offered for David's absence. If the king noticed

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And Jonathan said, Far be it from thee: for if I 9 should at all know that evil were determined by my father to come upon thee, then would I not tell it thee? Then said David to Jonathan, Who shall 10 tell me if perchance thy father answer thee roughly? And Jonathan said unto David, Come and let us go 11 out into the field. And they went out both of them into the field.

And Jonathan said unto David, The Lord, the 12 God of Israel, be witness; when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward David, shall I not then send unto thee, and disclose it unto thee? The Lord do so to Jonathan, and more also, should 13 it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father. And thou shalt not only 14 while yet I live shew me the kindness of the Lord

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the vacant place, and was angry, they would know that it was no passing mood. Family feasts were held on the birthday of the father or the oldest son (Job. 1:4). Vs. 9, "would I not tell thee?": There could be no concealments between two such friends. Vs. 10, "who shall tell me?": In case Saul was angry with David Jonathan might find it hard to get word to him. Vs. 11, "into the field": They could arrange their plan of communication better away from the court. Vs. 13, "The Lord do so": a form of making a very solemn promise. It invoked God's wrath upon the man who made the pledge, in case he should not fulfil it. "Be with thee": The meaning of these words seems

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15 that I die not: but also thou shalt not cut off thy kindness from my house for ever: no, not when the Lord hath cut off the enemies of David every one  
16 from the face of the earth. So Jonathan made a covenant with the house of David, saying, And the Lord shall require it at the hand of David's enemies.  
17 And Jonathan caused David to swear again,<sup>3</sup> for the love that he had to him: for he loved him as he loved  
18 his own soul. Then Jonathan said unto him, To-morrow is the new moon: and thou wilt be missed,  
19 because thy seat will be empty. And when thou hast stayed three days, thou shalt go down quickly,  
and come to the place where thou didst hide thyself  
<sup>4</sup>when the business was in hand, and shalt remain  
20 by the stone Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark.  
21 And, behold, I will send the lad, saying, Go, find the arrows. If I say unto the lad, Behold, the arrows are on this side of thee; take <sup>5</sup>them, and come; for

<sup>3</sup> Or, by his love toward him

<sup>4</sup> Heb. in the day of the business

<sup>5</sup> Or, him

---

clearly to be that Jonathan believes David will be king. Vs. 15, "from my house": The writer recalls David's kindness to the son of Jonathan (II Sam. 9:1 f.), and traces its motive to this interview between the friends. Vs. 16, "at the hand of David's enemies": The covenant of love and kindness between the two men and their families was not to be broken; and if it were broken by David, God would see that David's enemies punished him for his faithlessness. Vs. 19, "where thou didst hide": By the third day Jonathan would certainly know the mind of his father. At that time David was to take his place at the spot designated, where another event, not here named, had taken place. It is possible

<sup>6</sup> Heb. *not*  
*any thing*

there is peace to thee and <sup>6</sup>no hurt, as the Lord liveth. But if I say thus unto the boy, Behold, the <sup>22</sup> arrows are beyond thee; go thy way; for the Lord hath sent thee away. And as touching the matter <sup>23</sup> which thou and I have spoken of, behold, the Lord is between thee and me for ever.

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that the reference is to 19:2 f. "By the stone Ezel": No such place is known. It may be better rendered "by the side of the stone heap yonder." Vs. 22, "the arrows are beyond thee": They thus arranged a plan of communication in case Jonathan should not be able to come alone to David.

#### QUESTIONS

Read over the text and notes with care.

- (1) With what is the first part of vs. 1 intended to connect this section? (2)\* In his distress what did David do? (3) Why was Jonathan astonished at David's questions? (4) What gave him confidence that David was mistaken? (5)\* To what did David attribute Jonathan's ignorance of his father's intentions? (6) How did David express his sense of danger? (7) What offer did Jonathan make? (8) What was the feast of the new moon? (9)\* Why would David be expected to be in his place especially at that time? (10) What would be the object of his h'iding? (11) What explanation of David's absence was Jonathan to give? (12) Was this true? Did the men of that age feel that a falsehood of this kind was wrong? Do you think that falsehood is ever right? Even in this case could not some better way have been found to ascertain the facts? (13)\* What was a yearly sacrifice? (14) Where did David's family live? How far was it from Saul's home? (15) How was Jonathan to know whether Saul was angry with David or not? (16)\* What did David

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beg from his friend? (17) Was he afraid Jonathan would deceive him? (18) What did Jonathan promise? How does this close and trusting friendship of the two young men impress you? Is it an easy thing to secure such a friend? (19) What might arise to prevent the two friends from communicating? (20)\* Why did they go into the field to arrange their plan? (21) Why did Jonathan need so much time to learn his father's feeling? (22)\* If Saul was unfriendly to David, would he show it more the longer David was away? (23) What form of pledge did Jonathan make to David (vs. 13)? (24) Did Jonathan appear to think that David would become king? Why? Do you think he was glad to believe that David would be king? Is not this a rare example of an unselfish nature? (25)\* Did he mean to imply that God was no longer with his father? (26) What is meant by "the kindness of the Lord"? (27) For whom did Jonathan ask David's care? (28) Does this imply that he did not expect to live as long as David? (29)\* What future glory did Jonathan predict for David (vs. 15)? (30) What warning did Jonathan give David in case he should not keep the covenant? (31) By what did Jonathan ask David to swear (vs. 17 margin)? (32)\* What plan did Jonathan propose for letting David know Saul's attitude? (33) What were the signals agreed upon? (34) What is the purpose of this section? (35) Do you remember any other conspicuous cases of close friendship in the Bible or in history?

THE LIFE OF CHRIST  
(BURGESS)

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A CHAPTER FROM THE TEXTBOOK FOR TEACHER AND PUPIL

**The Life of Christ.** By ISAAC B. BURGESS. Pupil's Textbook, \$1.00 net; postpaid, \$1.12. Pupil's Notebook, 25 cents net; postage extra.

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THIS book of 307 pages takes for its basis the analytical outline of the life of Christ presented in Stevens and Burton's *Harmony of the Gospels*, in chapters as follows: Historical Introduction; The Sources of Our Knowledge of the Life of Jesus: The Origin and Purpose of the Gospels; The Annunciations; Birth of John the Baptist and of Jesus; The Infancy of Jesus; Jesus' Life in Nazareth; The Herald of the New Era of the Ministry of John the Baptist; The Baptism and Temptation of Jesus; The Beginnings of Faith in Jesus; The Beginning of Christ's Work in Jerusalem; Jesus Baptizing and Teaching in Judea and Samaria; The Beginnings of Christ's Public Work in Galilee; Call of the Four and the First Preaching Tour; Growing Hostility of the Scribes and Pharisees to Jesus; The Choosing of the Twelve and the Sermon on the Mount; A Preaching Tour in Galilee; Further Conflict with the Scribes, and Teaching Concerning the Kingdom; A Chapter of Miracles in Galilee; Further Evangelization in Galilee; The Crisis in Capernaum; A Northern Journey and a Brief Stay by the Sea of Galilee; Journey to Caesarea Philippi; Peter's Confession and the Transfiguration; Teachings Concerning Humiliation and Forgiveness; Discourses at the Feast of Tabernacles; The Departure from Galilee and the Mission of the Seventy; The Healing of the Man Born Blind and Other Events in Jerusalem; Discourses in Perea; Discourses in Perea (continued); The Raising of Lazarus, and Its Effect on the Jews; Further Teachings in Perea; Closing Events of the Perean Ministry; In Jericho and Bethany; The Triumphal Entry and the Cleansing of the Temple; Conflict with the Jewish Rulers; Foreshadowing the End; Jesus' Last Words in the Temple; Jesus' Prediction of the End of the Nation, and the Plot of His Enemies; Jesus' Last Day with the Disciples; The Arrest and Trial of Jesus; The Crucifixion and Burial of Jesus; The Day of Resurrection; Christ's First Appearances; Subsequent Appearances and the Ascension.

Ample reading references are provided, the book being intended for both teacher and pupil. Opportunity is given for constructive work, but the notebook provided is of such a character that the teacher is at liberty to suggest whatever constructive work seems preferable. An excellent full-page map of Palestine and six full-page illustrations are presented, with a considerable number of pictures for the illustration of the notebook. It is possible to make a very thorough study of the life

of Jesus through the use of this book and the reading references which are suggested. It is also possible to make a rapid survey, using the volume as a general guide and selecting from any given chapter such portions of the explanatory material and such topics and questions as the teacher thinks can be successfully treated in the class hour. A careful assignment of work to the pupils usually meets with a favorable response because of its definiteness and the clear arrangement of the material for study. For the use of the teacher who desires something more thorough for personal study, the *Life of Christ* by Burton and Mathews, of which the above volume is a modification, will be found very helpful.

## PART II

**THE OPENING EVENTS OF CHRIST'S MINISTRY  
FROM THE COMING OF JOHN THE BAPTIST UNTIL THE PUBLIC  
APPEARANCE OF JESUS IN JERUSALEM**

## CHAPTER VI

**THE HERALD OF THE NEW ERA OR THE MINISTRY OF JOHN  
THE BAPTIST**

*57* (§ 18). **The Ministry of John the Baptist.**

Matt. 3:1-12.

Mark 1:1-8.

Luke 3:1-20.

*57a* (§ 18). **The Ministry of John the Baptist.—Mark 1:1-8.<sup>1</sup>**—*Vs.* 1, “The beginning of the gospel”: in Mark’s mind the “gospel” story began with the public work of John the Baptist and the entrance of Jesus on his ministry. Cf. Peter’s thought as expressed in Acts 1:22. “Of Jesus Christ the Son of God”: so in his first line the evangelist declares his own conception of Jesus and faith in him. Cf. the first line of Matthew and paragraph 13. *Vs.* 2, “Even as it is written”: Mark’s only quotation from the Old Testament. Cf. paragraph 12. “In Isaiah the prophet”: the remainder of the verse is in reality from Mal. 3:1; the next verse is from Isa. 40:3. Mark combines the two quotations which so aptly describe the mission of John, mentioning the name, however, of the second prophet only. Turn back and read Malachi, especially chaps. 3 and 4. It will help in the understanding of John’s character and preaching. Note especially in these chapters that judgment, testing, and purifying attend the coming of the “messenger of the Covenant.”

<sup>1</sup> Here for the first time we find a threefold narrative, one account in each of the Synoptic Gospels. In such cases the student should aim, not simply to get a composite picture of all three narratives, but first, by studying one carefully, to fix in mind the facts as recorded in this account; then, taking up each of the others, to consider wherein each differs from the first; and finally to frame, on the basis of all the sources, an account of the event as connected as possible. Largely because of its early date and its simple narrative form (see paragraph 12), Mark has been selected as the most suitable for the first and basal study.

*Vs. 4*, "John came," etc.: notice in this short verse the place of John's work, the two related parts of his work, the substance of his message, the meaning of his baptism. Note that we here find John where Luke 1:80 leaves him. "Repentance": not mere sorrow, but change of mind, especially of moral purpose. "Remission of sins": forgiveness of sins, including escape from the punishment which would otherwise have come and restoration to favor. *Vs. 6*, "camel's hair": a coarse cloth made of the long, coarse hair of the camel, used also for tents; still in use in eastern countries. "Leathern girdle": cf. the description of Elijah in II Kings 1:8, and also Mal. 4:5; Luke 1:17. "Locusts": an insect of the same family as the grasshopper. "Wild honey": probably the honey of the wild bee (cf. I Sam. 14:25, 26; Judg. 14:8). All these particulars describe a poor man living apart from other men, having no need to visit the towns for either food or clothing. Cf. Luke 1:80. The rough dress, simple fare, and lowly life of John would make his hearers feel that he had no purpose in life but his one mission, that he was indeed "a voice" (John 1:23) only. His intense absorption in his work drew the people to him. Cf. the career of Peter the Hermit, who led the First Crusade.

*Vs. 7*, "Latchet of whose shoes": better, "thong of whose sandals." *Vs. 8*, "water"—"Holy Ghost" (Holy Spirit): the one baptism touches the body and is the outward sign of a spiritual cleansing, the other reaches the spirit and itself illumines and tests it.

**57b** (§18).—**Matt. 3:1-12.**—*Vs. 1*, "wilderness of Judea": the rough, mountainous, and uninhabited or sparsely settled region lying west of the Dead Sea, and probably including also so much of the uninhabited region lying north of the sea, in the Jordan valley, as fell within Judea. Cf. Luke 3:1 and Underwood, Stereograph No. 9, "Gorge of Brook Cherith and Elijah Convent" (showing wilderness of Judea); No. 10, "Baptizing in the Jordan;" No. 11, "Plain of the Jordan, Southeast from the Ruins of Ancient Jericho."

*Vs. 7*, "Pharisees and Sadducees": see paragraph 36b. John 1:19-25 tells us the purpose with which some of them came. "Offspring of vipers": i. e., men of snakelike characters, wicked and deceitful. "The wrath to come": the wrath upon sinners which

would precede or accompany the deliverance of the righteous. Cf. Mal. 3:5; 4:1, 3, and paragraphs 34 and 58. Vs. 8, "fruits worthy of repentance": cf. Luke 3:10-14 and notes. Vs. 9, "think not to say within yourselves, We have Abraham," etc.: John evidently doubted the reality of their repentance; he knew the common expectation that all the sons of Abraham would have part in the kingdom of God (cf. paragraph 58), and wished to show that not good ancestry but good character was essential; see John 8:31-40. "God is able of these stones to raise up children to Abraham": John believes that God will fulfil his promise to Abraham, but that he is not dependent upon these people, being able to provide himself a seed of Abraham. Cf. Rom. 4:12, 13. Vs. 10, "Even now is the axe laid": better, "the axe is lying," i.e., judgment is near at hand. "Is hewn down": i. e., will be; only the fruits of repentance can save it.

Vs. 11, "unto repentance": either to express repentance (cf. on Mark 1:4), or to lead them to repentance, increasing their desire to repent by giving them a definite act in which to express their decision. "With the Holy Ghost and with fire": better, "in Holy Spirit and fire," the reference being to a subjection of the people to the searching and testing work of the Spirit of God in the Mightier One, by which the real characters of men should be discovered. Cf. Mal. 3:2-5, from which John's figure of speech is probably derived. John was a man of great insight into character, but he recognized that he could not try men's hearts as the Greater One who was to follow would search and test them. Vs. 12, "Whose fan": a winnowing shovel, with which the mingled grain and chaff, after being threshed, were thrown into the air, that the steady west wind might blow away the chaff, leaving the grain behind. "He will thoroughly cleanse his threshing-floor": i. e., complete the work of separating grain and chaff. "Unquenchable fire": a figure for inevitable and irremediable destruction. The whole verse is descriptive, in highly figurative language, of a work of judgment by which the evil should be thoroughly purged out of the nation and the kingdom of God set up. Cf. paragraph 34, and Mal. 4:1-3.

57c (§18).—**Luke 3:1-20.**—Vs. 1, "In the fifteenth year of Tiberius Caesar": there is difference of opinion as to the event from which these years should be reckoned. Tiberius was *associated* with Augus-

tus as joint emperor about the end of 11 A.D. He became full emperor at the death of Augustus, August 19, 14 A.D. If the earlier date be chosen, the appearance of John the Baptist would be in the latter part of 25 or early part of 26 A.D. The other historical indications of time so carefully given by Luke in vss. 1 and 2 are in harmony with this date. "Pontius Pilate being governor of Judea": Pilate was made procurator of Judea in 25 or 26 A.D. "Herod being tetrarch of Galilee and his brother Philip," etc.: a tetrarch was a native ruler lower in rank than a king. *Vss. 10-14.* Notice how in these verses, found only in Luke, John points out, in concrete examples adapted to the several classes of people, how the repentance which he demanded would express itself. These are examples of the "fruits worthy of repentance" (vs. 8). *Vs. 13,* "extort no more," etc.: under the current system of raising taxes extortion was easy, and common among the collectors of customs (publicans). *Vs. 14,* "do violence to no man": as in the case of the collectors of customs so here John selects for reproof those vices to which the soldiers were specially liable. The "violence" referred to is unlawful violence for personal gain, not that which as soldiers they would be bound to use against public enemies; the American Revised Version gives the sense better: "Extort from no man by violence, neither accuse anyone wrongfully." Notice that he does not tell any of these classes of people to give up their occupations. John in his advice shows great moderation, practical sense, and knowledge of men. His lonely and ascetic life had not made him an anarchist or fanatic.

*Vs. 15,* "And as the people were in expectation," etc. In a time when there was constant readiness to accept anyone as the Messiah, provided he met popular expectation, the appearance of John, such a prophet as had not been for generations, set people to wondering whether he were the Christ. See the reflection of this feeling in John 1: 19, 20. We may well picture the scene suggested by this descriptive verse. The burly soldiers, the fastidious Pharisees, the aristocratic priests, the despised publicans, even the cowering harlots (see Matt. 21:32)—jostling each other in a vast crowd gathered not in a city square but in the wilderness or the sweltering Jordan valley; all quivering with excitement at the thought that the tense figure before them might be that of the national deliverer eagerly awaited for centuries.

There was doubtless in that throng many a sword ready to be whipped from its girdle at a word, and John might have dropped the spark that would have kindled the nation. The meeting was in several respects like one of the monster meetings of Daniel O'Connell, the Irish liberator. See Justin McCarthy, *History of Our Own Times*, Vol. I, pp. 191-96.

*Vs. 18*, "the good tidings": the gospel. Much of John's preaching was of judgment rather than of salvation, but it always included salvation for the repentant. He sought by the terrors of a coming judgment to persuade men to escape from judgment. Cf. *vs. 17*, "gather the wheat into the garner," and Matt. 3:2. *Vs. 19*, "Herod the tetrarch": Herod Antipas. See the account of John's arrest in Mark 6:17, 18 (Matt. 14:3-5) where it is related in connection with his death. There is also an account in Josephus, *Antiquities*, xviii, 5, 2. John 1:19-28 contains further statements as to John's ministry, especially as to the place of his baptism and the expectation of a Messiah; see notes on the passage in paragraph 69.

58. Current Ideas Concerning the Messiah.—The Jewish hope for a Messiah was at bottom a hope for a divinely appointed and empowered deliverer from national distress. Throughout the history of the Hebrew people their prophets had promised that God would aid them, and if they were in danger from their enemies, would deliver them, provided only they kept his commandments and were true to him in other ways. This succession of promises could never be quite fulfilled, however, because of the wrongdoings and impenitence of the Hebrew nation; but the hope grew deeper and more distinct. By degrees, also, it came to include, not merely the idea of a re-established, glorious kingdom of Israel over which God was to be king—the kingdom of God—but also of a specific person through whom God would establish the kingdom, and the greater the sense of national bondage and suffering, the keener became their belief in a deliverer. Thus the messianic hope in the time of Jesus was the child of faith and national misfortune: at once religious and political. Its form was various according as the one or the other of these two elements predominated. All classes, however, believed that the Messiah would be the son of David, and that his kingdom would consist of Jews and others who accepted the Jewish religion.

With the more intellectual classes, especially the Pharisees, the Messiah was something more than a mere man, though less than God. His coming was to be preceded by that of Elijah (Mal. 4:5; Mark 9:11, 12; cf. Mark 6:15; John 1:21) and by awful portents in the heavens. On the part of the masses the hope was more political, and the deliverance was supposed to be from the rule of the Romans. This popular conception it was that led so many people to misjudge Jesus and to regard him as a political agitator.

**59. Questions and Suggestions for Study.**—(1) In the mind of Mark with what events does the gospel history begin? (2) What apostle expresses a similar thought? (3)\* Give in outline Mark's account of John the Baptist, distinguishing (a) his place of work, (b) appearance and mode of life, (c) his message to the people, including the moral change demanded, the external act associated with this moral change, and his announcement for the future.

(4) What do Matthew and Luke add in common to Mark's account? (5) What does Luke add that is found neither in Mark nor Matthew? (6)\* How does Luke date the beginning of the ministry of John? To what year does this probably assign it? (7) What is repentance? (8) By what announcement did John enforce his command to repent? (9) What did he teach about the value of Abrahamic descent in saving one from God's wrath? (10)\* How did he describe the Greater One whom he announced? What part of his work did he emphasize? (11) How did he contrast his own work with that of the Greater One to come?

(12) By what motives especially did he appeal to the people? (13) In what sense was his preaching a gospel (good news)? (14)\* What elements of character appear most strongly in John as he is depicted in the gospel narrative? (15) What facts made it natural for the people to wonder whether John was the Christ? (16)\* What kind of Messiah were the Pharisees looking for? (17)\* What kind were the people expecting?

**60. Constructive Work.**—Having completed the study of this chapter as indicated above, write for your "Life of Christ" (inserting above it the title of "Part II," as given on p. 61) a chapter of not more than two hundred and fifty words. In condensing, do not

forget Mark 1:4 and the comment upon it. Try to see the picture presented by the facts and to help others see it. Some of the notes will help you in this and also some of the references under paragraph 61, 1. Use the analysis of the chapter which follows.

## CHAPTER VI

### THE HERALD OF THE NEW ERA

1. The time and place of John's work.
  2. His dress and manner of life.
  3. His message of command and judgment; the relation of baptism to his preaching.
  4. His announcement of the Greater One to come.
  5. The way his message was received.
61. **Supplementary Topics for Study.**—1. The characteristics of John the Baptist's ministry.

Bible Dictionaries, art. "John the Baptist;" FEATHER, *The Last of the Prophets*; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 255-74; ZENOS, in *Biblical World*, January, 1900, and BAILEY, in *Biblical World*, December, 1905; STALKER, *Life of Christ*, pp. 40-42; FORBUSH, *Boys' Life of Christ*, pp. 56-64.

2. The Jewish expectation of the Messiah.  
SCHÜRER, *The Jewish People in the Time of Jesus Christ*, Div. II, Vol. II, pp. 154-87; WENDT, *The Teaching of Jesus*, Vol. I, pp. 33-89; EDERSHEIM, *Life and Times of Jesus the Messiah*, Vol. I, pp. 160-79; MATHEWS, *History of New Testament Times in Palestine*, pp. 159-69, and *The Messianic Hope in the New Testament*.

THE HEBREW PROPHETS  
OR  
PATRIOTS AND LEADERS  
OF ISRAEL

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A PORTION OF A CHAPTER FROM  
THE PUPIL'S EDITION

**The Hebrew Prophets, or Patriots and Leaders of Israel.** By GEORGIA LOUISE CHAMBERLIN. Pupil's Textbook, \$1.00 net; postpaid, \$1.15. Teacher's edition (ready January 1, 1912).

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THIS volume of 250 pages has for its purpose a presentation of the lives of men who faced great problems and critical situations and mastered them, thereby demonstrating the power of belief in God as a character motive, and also contributing to the growing conception of God which came through the development of the history of the Hebrews. So far as possible the material is presented in the words of the prophets, through selections from the Scriptures. To aid the student in comprehending the lives of these men and the problems which confronted them, these selections are imbedded in a continuous background of history from Samuel to the close of the Old Testament period, each prophet appearing in his own times and under the circumstances which surrounded him.

The specimen pages call attention to the useful notes which give simple interpretations and explanations. It is not expected that the pupils will make an exhaustive study of the selections presented but that they will read them intelligently and learn to appreciate the situations under which they were uttered as well as their spiritual value and literary beauty. Through this course the pupil has an opportunity to study the growth of the idea of God which underlies our Christian religion and at the same time to become familiar with heroic men whose qualities of courage, insight, patriotism, and devotion are as evident in modern as in ancient times.

The volume contains the following chapters: Introduction; The Prophets Founding a Kingdom; A Century of History; The Prophets and the New God in Israel; The Prophets Creating a Literature; Israel and Her Foreign Relationships from 876-722 B.C.; Amos, the Prophet of Doom; Hosea, the Interpreter of Jehovah's Love; Isaiah and the Assyrian Invasions; Micah of Moresheth; Jeremiah and the Fall of Jerusalem; Ezekiel, the Man of Visions; Isaiah of Babylon; Prophetic Messages in the New City; Voices of Hope; Jehovah the God of All Mankind. The text is further illuminated by 7 maps, 14 illustrations, and 2 important historical tables.

A special teacher's edition presents in fifty additional pages many helpful suggestions and further references for reading.

## CHAPTER IX

### ISAIAH AND THE ASSYRIAN INVASIONS

The prophets of the century following the time of Hosea wrought in the face and under the shadow of an impending national disaster which colors the work of all of them. Against the background of the Assyrian invasions we see clearly that the fall of Samaria could not long be delayed. Without strong leaders, already a vassal to Assyria, her kings too lacking in discernment to see that in loyalty to Assyria lay their only safety, it was but a question of time when the Assyrian destroyer would have his way. To us who see only the map, with its thirty miles of hill and plain stretching between Samaria and Jerusalem, it seems almost inconceivable that more than one hundred years could elapse before the city of Jerusalem would share the fate of its sister capital. That such was the fact was due not to the strength of the city, nor to the wisdom of her kings, but to the work of the prophets. Believing that Jehovah would never abandon his people, they fed the hopes of the nation, checked the rashness of kings, and by their statesmanlike counsels averted many a disaster.

First, and possibly chief among these men was Isaiah of Jerusalem. The story of his life may be gathered from his writings<sup>1</sup> more fully and clearly than that of any prophet before him. Unlike Amos and Hosea, the field of his activity was in the Southern Kingdom, and chiefly in the city of Jerusalem itself. Separated by only one generation from Amos, growing into manhood within a few miles of the Tekoan home of his predecessor, seeing distinctly what Amos less clearly discerned, the oncoming Assyrian conqueror, his conception of Jehovah, while as uncompromising as that of Amos, was shot through with gleams of hope, and sustained by a faith which proved for the time being the salvation of the nation.

<sup>1</sup> The last twenty-seven chapters of the Book of Isaiah belong to a period much later than that of Isaiah, and reflect a much more advanced conception of God. A literary confusion perhaps of some editor has brought these two distinct books together into one.

We may recall that the Assyrian armies, which were busy in other directions, had left Palestine unmolested for many years, with the result that the reign of Jeroboam II<sup>1</sup> in the North had been as prosperous as it was long. For the same reason Judah in the South, under Uzziah, had extended her territory and developed her resources in undisturbed peace through fifty years. But in both the Northern and the Southern Kingdoms, beneath seeming prosperity lay the rottenness of commercial greed, extortion and craft, spendthrift luxury, low ideals of personal and national life, and a formal worship which constantly belied the character of Jehovah.

Riches and pleasure brought with them the same kind of uncontrolled joy that had characterized the life of the North in Jeroboam's day, and this joy found expression in extravagant religious demonstrations. In Jerusalem at the great temple, the worship of Jehovah was dishonored by excesses similar to those accompanying the worship of heathen gods. Throughout the land images were freely used, and the religious zeal of the people was so great that it could not expend itself in the worship of Jehovah alone. But this fanatical religious life was based upon the old sordid conception of God which regarded him as pleased above all with material gifts and elaborate ceremonial. His moral requirements, simple honesty, justice, mercy, and truth, were not apprehended or were disregarded.

#### The Call of Isaiah<sup>2</sup>

But we must not suppose that no one in Jerusalem had a higher conception of Jehovah. There were doubtless some who had taken to heart the messages of Amos and Hosea, though spoken to their northern neighbors. Some there were who saw the nation weakening under the strain of the debauched life of the people. To Isaiah belonged not only this clearer vision, but the power to act in accordance with it. He has himself given us the story of the hour when it was borne in upon his understanding that he must carry a message to his people. Doubtless the account was written years afterward, and bears the imprint of the prophet's

<sup>1</sup> See pp. 64-70, for conditions under Jeroboam II.

<sup>2</sup> Isa., chap. 6.

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later experience, as he looked back upon fruitless labors. But that the story is the description of a real and vital experience we cannot doubt. It makes clear to us the source of that enthusiasm which the passing years transformed into stern and patient determination.

In the year that King Uzziah<sup>1</sup> died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim:<sup>2</sup> each one had six wings; with twain he covered his face, and with twain he 5 covered his feet, and with twain he did fly. And one cried unto another, and said,

“Holy, holy, holy, is Jehovah of hosts;  
The whole earth is full of his glory.”

And the foundations of the thresholds shook at the voice 10 of him that cried, and the house was filled with smoke. Then said I,

“Woe is me! for I am undone;  
Because I am a man of unclean lips,  
And I dwell in the midst of a people of unclean lips:  
15 For mine eyes have seen the King, Jehovah of hosts.”<sup>3</sup>

Then flew one of the seraphim unto me, having a hot stone in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said,

“Lo, this hath touched thy lips;  
20 And thine iniquity is taken away, and thy sin removed.”<sup>4</sup>

<sup>1</sup> (790–739 B.C.): For the biblical account of the reign of Uzziah or Azariah see II Kings 15:1–7. The death of the king from leprosy, a disease which the Hebrews always regarded as a visitation of the displeasure of Jehovah, would make a strong impression upon a man of Isaiah's type of mind. That he should be found in the temple, absorbed in contemplation and adoration of the holy character of Jehovah, that out of this there should arise an overpowering conviction of duty for himself, and that he should describe his experience, even to himself, in terms of a vision—all this is but natural for a man of Isaiah's deep piety and mystical temperament.

<sup>2</sup> *Seraphim:* This is the only use of the term in either the Old or the New Testaments. There are other allusions in Isaiah to a “fiery flying serpent” which suggest the conclusion that the seraphim of this vision were glowing dragon or serpent forms with wings as described.

<sup>3</sup> *Have seen the king:* The glory of his vision overwhelmed Isaiah with a sense of humiliation, and also of fear, for he recalled the old tradition that, “No man may look upon the face of Jehovah and live.”

<sup>4</sup> *Thy sin is removed:* Burned away by the heat of the stone.

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And I heard the voice of the Lord saying,  
 "Whom shall I send,  
 And who will go for us?"

Then I said,

25 "Here am I; send me."

And he said,

"Go, and tell this people,  
 Go on hearing, but understand not;  
 Go on seeing, but perceive not.

30 Make the heart of this people fat,<sup>1</sup>  
 And make their ears heavy, and shut their eyes;  
 Lest they see with their eyes, and hear with their ears,  
 And their heart should understand and they be healed  
 again."

Then said I,

35 "Lord, how long?"

And he answered,

"Until cities be waste without inhabitant,  
 And houses without man, and the land be left a desolation,  
 And Jehovah have removed men far away,

40 And the forsaken places be many in the midst of the land.  
 And if there be yet a tenth in it,  
 It also shall in turn be burnt, like the terebinth,<sup>2</sup> and like  
 the oak,  
 Whose stock remaineth when they are felled."

## A Demand for Reform

The first effect upon the prophet of this vision of holiness was to make still more abhorrent to him the sham and paltriness of the national life, and to strengthen in him the belief that the God of whom he had had a vision would not long bear with such a people. In the menacing Assyrian he saw the instrument of Jehovah's

<sup>1</sup> *Make the heart, etc.:* These imperative commands state rather a great law—that unheeded warnings leave men more callous than before, until their power to heed is lost completely. With the experience of Amos and Hosea behind him Isaiah saw little probability that the people of Judah would listen to his message, or that the destruction of the nation would be less complete than that of a tree when the stump is burned. Can we overestimate the courage of a man who would undertake so hopeless a task?

<sup>2</sup> *Terebinth:* A tree common in Palestine, but somewhat less so than the oak.

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wrath descending in punishment upon his people. But to Isaiah punishment was an instrument of reform, not an act of vengeance. He felt that the nation was not to be utterly destroyed, but to be regenerated. Faith and hope were ever his strongest allies. Never despairing, he threw himself into a fight for moral and religious reform, seeking to startle the nation from its fancied security, and to make a remnant of the people fit to survive the destruction which he so clearly foresaw. The following selection will serve to illustrate this early campaign of Isaiah against the social evils of his day.

~ 1 For, behold, the Lord, Jehovah of hosts,  
Doth take away from Jerusalem and from Judah stay and  
staff,

The whole stay of bread, and the whole stay of water,  
The mighty man, and the man of war;

5 The judge, and the prophet, and the diviner, and the elder:  
The captain of fifty, and the honourable man, and the  
counsellor,

And the expert charmer, and the skilful enchanter.

And I will give children to be their princes, and babes shall  
rule over them.

And the people shall be oppressed, one by another, and each  
by his neighbour:

10 The child shall behave himself proudly against the old man,  
and the base against the honourable.

When a man shall take hold of his brother in the house of  
his father, saying,

“Thou hast clothing, be thou our ruler,  
And let this ruin be under thy hand.”

In that day shall he lift up his voice, saying,

15 “I will not be a healer;  
For in my house is neither bread nor clothing:  
Ye shall not make me ruler of the people.”

<sup>1</sup> Isa. 3:1-15 (Am. Standard Rev. Ver., by permission). This passage enumerates all the different classes of leaders in commercial, social, and religious life. It pictures them swept away, and superseded by inexperienced and childish leaders, whose only qualification for their position is the fact that they can afford to possess the necessary garments of state.

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## THE HEBREW PROPHETS

For Jerusalem is ruined,<sup>1</sup> and Judah is fallen:  
 Because their tongue and their doings are against Jehovah,  
 20 To provoke the eyes of his glory.  
 Their respecting of persons doth witness against them;  
 And they declare their sin as Sodom, they hide it not.<sup>2</sup>  
 Woe unto their soul! For they have done evil unto themselves.

Happy is the righteous, for it is well with him:  
 25 For they shall eat the fruit of their doings.  
 Woe unto the wicked! it is ill with him:  
 For what his hands have done shall be done unto him.

As for my people, children are their oppressors,  
 And women rule over them.  
 30 O my people, they which lead thee cause thee to err,  
 And destroy the way of thy paths.

Jehovah standeth up to contend,  
 And standeth to judge the people,  
 Jehovah will enter into judgment  
 35 With the elders of his people, and the princes thereof:

"It is ye that have eaten up the vineyard;  
 The spoil of the poor is in your houses:  
 What mean ye that ye crush my people,  
 And grind the face of the poor?"

## Isaiah Pronounces the Doom of Israel

Isaiah tells us that he undertook his work in the year that King Uzziah died. Jotham,<sup>3</sup> Uzziah's son, succeeded to the throne. Perhaps in his reign, but certainly in the early years of that of his son Ahaz,<sup>4</sup> the combined armies of Northern Israel and Syria

<sup>1</sup> *For Jerusalem is ruined:* This is not a lament over a city already fallen, but a picture of disaster so imminent as to make the prophet's words bring trembling to the hearts of his hearers.

<sup>2</sup> Lines 21, 22: "Anyone who looks can see their sin." It can no longer be hidden. The leaders are the most conspicuous sinners of all. Upon them rests the responsibility of having led the nation astray.

<sup>3</sup> *Jotham* (739-735 B.C.): For the biblical account of his reign see II Kings 15:32-38.

<sup>4</sup> *Ahaz* (735-715 B.C.): For the biblical account of his reign see II Kings 16:1-20.

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invaded Judah, carrying dismay to the hearts of king and people. The prophet seized upon this opportunity to impress his message of moral and social reform, proclaiming that the wickedness of both Israel and Judah was the cause of their misfortunes. War he declared to be but the expression of Jehovah's chastening anger.

- <sup>1</sup>The Lord sent a word against Jacob,  
And it hath lighted upon Israel.  
And all the people shall know,  
Ephraim and the inhabitants of Samaria,  
5 That say in pride and in stoutness of heart,<sup>2</sup>  
"The bricks are fallen, but we will build with hewn stone:  
The sycamores are cut down, but we will put cedars in their  
place."  
Therefore Jehovah will raise up enemies against him,  
And will goad on his foes;  
10 The Syrians before, and the Philistines behind;  
And they shall devour Israel with open mouth.  
For all this his anger is not turned away,  
But his hand is stretched out still.<sup>3</sup>

- Yet the people turn not unto him that smiteth them,  
15 Neither seek they Jehovah of hosts.  
Therefore Jehovah will cut off from Israel head and tail,  
Palm-branch and rush, in one day.  
For they that lead this people cause them to err;  
And they that are led of them are destroyed.  
20 Therefore the Lord will not rejoice over their young men,  
Neither will he have compassion on their fatherless and  
widows:  
For every one is profane and an evil-doer,  
And every mouth speaketh folly.  
For all this his anger is not turned away,  
25 But his hand is stretched out still.<sup>4</sup>

<sup>1</sup> Isa. 9:8—10:4; 5:26–30.

<sup>2</sup> Lines 1–5: Samaria had already suffered greatly, having been compelled to pour her treasure into the coffers of Tiglath-pileser, the king of Assyria. The words "stoutness of heart" well expressed the persistence with which these Palestinian cities held to their hope of renewed prosperity.

<sup>3</sup> Lines 13, 25: Note the impressive sternness of these lines which constitute a refrain appearing at the end of each strophe.

<sup>4</sup> Strophe 2: As it was in Judah, so in Samaria, it is the leaders whom the prophet arraigns.

## THE HEBREW PROPHETS

For wickedness burneth as the fire;  
 It devoureth the briars and thorns;  
 Yea, it kindleth in the thickets of the forest,  
 And they roll upward in a column of smoke.

- 30 Through the wrath of Jehovah of hosts is the land  
     burnt up:  
     The people are as the fuel of fire.  
     No man spareth his brother;<sup>1</sup>  
     And one shall snatch on the right hand, and be hungry;  
     And he shall eat on the left hand, and they shall not be satisfied:
- 35 They shall eat every man the flesh of his neighbor;  
     Manasseh, Ephraim; and Ephraim, Manasseh:  
     And they together shall be against Judah.  
     For all this his anger is not turned away,  
     But his hand is stretched out still.
- 40 Woe unto them that decree unrighteous decrees,  
     And to the writers that write perverseness:  
     To turn aside the needy from justice,  
     And to rob the poor of my people of their right;  
     That widows may be their spoil,
- 45 And that they may plunder orphans!  
     And what will ye do in the day of visitation,  
     And in the desolation which shall come from far?  
     To whom will ye flee for help!  
     And where will ye leave your possessions?
- 50 So as not to bow down under the prisoners,  
     And fall under the slain.  
     For all this his anger is not turned away,  
     But his hand is stretched out still.<sup>2</sup>

And again the prophet says:

- 55 And he will lift up an ensign to the nations from far,  
     And will hiss for them from the end of the earth:  
     And, behold, they shall come with speed swiftly:  
     None shall be weary, nor stumble among them:  
     None shall slumber nor sleep;

<sup>1</sup> Strophe 3: A picture of anarchy, greed, and blind strife introduced under the imagery of a forest fire. "Neither shall Judah escape in this general turmoil," says the prophet.

<sup>2</sup> Strophe 4: "To whom will the unjust legislators turn when the more distant nation comes with its visitation of desolation?"

## THE APOSTOLIC AGE

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A CHAPTER FROM THE TEXTBOOK FOR TEACHER AND PUPIL

**A Short History of Christianity in the Apostolic Age.** By GEORGE H. GILBERT. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

THIS volume (250 pages) completes the study of the three supreme subjects presented in the Bible, the Old Testament history, Jesus Christ, and the founding of the Christian church. Naturally it centers chiefly about the lives of the apostles and of Paul. The following chapter-headings indicate its scope: The Disciples Rallied and Waiting for the Spirit; The Day of Pentecost; The Growth of the Church in Jerusalem; The Appointment of the Seven and the Martyrdom of Stephen; The Work of Philip the Evangelist; The Life of Paul before His Conversion; The Early Life of Paul; Peter in a Gentile Home; The Early Days of the Church in Antioch and Contemporary Events in Jerusalem; The Life of Certain Jewish-Christian Churches in the Dispersion as Reflected in James and I Peter; Paul's First Missionary Journey; Paul's Second Sojourn in Antioch and the Conference in Jerusalem; Paul's Second Missionary Journey; The Life of a Macedonian Church as Reflected in Paul's Letters to the Thessalonians; Paul in Ephesus on His Third Missionary Journey; The Life of the Galatian Churches as Seen through Paul's Letter to the Galatians; The Life of the Church at Corinth as Seen through Paul's Letter to the Corinthians; Christianity in Rome as Reflected in Paul's Letter to the Romans; Paul's Last Visit to Jerusalem; Paul's Imprisonment in Caesarea; The Voyage to Rome; Paul's Roman Imprisonment and the Close of His Life; The Life of a Jewish-Christian Church as Seen through the Epistle to the Hebrews; The Inner Life of the Churches of Crete and Asia as Seen through the Letters to Timothy and Titus, the Letters of John, and the Revelation; The Abiding Significance of the Apostolic Age; Important Political Events of the Apostolic Age.

The method is very similar to that of Burgess' *Life of Christ*. The illustrations are numerous and helpful to an understanding of the subject. Questions of denominational or of doctrinal bias are not taken up, the treatment being historical and not theological.

## CHAPTER III

## THE GROWTH OF THE CHURCH IN JERUSALEM

## SYNOPSIS

§ 23. A lame man healed by Peter.	Acts 3:1-10
§ 24. Peter's address in Solomon's porch.	Acts 3:11-26
§ 25. The first attempt to suppress the new movement.	Acts 4:1-31
§ 26. The union and communion of believers.	Acts 4:32-36
§ 27. Ananias and Sapphira.	Acts 5:1-11
§ 28. Signs and wonders wrought by the apostles.	Acts 5:12-16
§ 29. The second attempt to suppress the new movement.	Acts 5:17-42

**§ 23. A Lame Man Healed by Peter.**—The “many wonders and signs done through the apostles,” to which Luke referred at the close of the last chapter, are represented by a single case, which may have been remembered because of its important consequences. This is the first recorded sign wrought by an apostle and the only one ascribed to the earliest period of which any particulars are given.

According to the gospels, miracles of healing were wrought by the apostles during the life of Jesus, but no details of such miracles have been preserved. In the apostolic age, even at the first, miracles of healing are far less conspicuous than in the gospels. The book of Acts mentions but three signs done by any of the twelve apostles, and these were all wrought by Peter. It is doubtful, therefore, whether many specific instances had been preserved to the time when Acts was composed.

It is on the occasion of this first recorded sign in Acts that a second apostle comes forth into a certain prominence by the side of Peter, viz., the apostle John. He continues to be associated with Peter until the conversion of Samaria (Acts 8:14), after which time Peter appears alone. No other of the twelve is mentioned by name in Acts after the first chapter except James (Acts 12:2).

The story of the healing of the lame man is of importance in itself because it indicates how the apostles wrought their signs. We do not know what words, if any, they had spoken in connection with healing when sent out two by two in Galilee; but now when Peter looks on the lame man and bids him walk, it is “in the name of Jesus Christ.” That name is in some way the secret of his cure. Jewish

exorcists used various names, sometimes even that of Jesus (Acts 19:13). Peter also used the name of Jesus, but used it in faith. He declares explicitly that the healing was due to faith. That which he "has" and which he can give to the lame man (vs. 6) is the benefit of his own strong faith in the name of Jesus, i. e., in Jesus himself. Yet he does not regard this faith as the final explanation of the healing. He traces the miracle to the power of the covenant God of Israel, and evidently regards his faith in Jesus as the human means by which that power had been appropriated.

§ 24. **Peter's Address in Solomon's Porch.**—The first recorded Christian sermon was in or near a private house (Acts 2:2, 6, 11); the second, which we are now considering, was within the precincts of the temple (Acts 3:11), viz., in the eastern colonnade. The healing also had been on this side of the outer court, and the location both of the healing and the subsequent address led easily to a conflict with the temple authorities.

Peter made four statements that must have been particularly obnoxious: (1) He charged that his hearers and the rulers, in condemning Jesus, had been guilty of an especially flagrant violation of law, for they had overridden the judgment of Pilate who was determined to release Jesus. They had also asked the life of one who was known to be a murderer, thus aggravating their sin. (2) Peter asserted the resurrection of Jesus, claiming that he and others had been personal witnesses thereof. (3) He claimed that the name of this crucified Jesus had made this lame man strong. And (4) he declared that Jesus, who was the Christ and the "Servant" of Old Testament prophecy, would come again from heaven. His arraignment of the Jews on account of the death of Jesus, although somewhat softened by the thought that they had acted in ignorance, was more severe than that of his first sermon (Acts 2:23), and his exaltation of Jesus was more varied and emphatic.

Thus the character of Peter's address was obviously such as to arouse the opposition of the rulers, while at the same time its bold and aggressive tone was fitted to awaken the interest of the multitude and to draw them to him. The stress which he laid on the future appearing of Jesus not only helped to offset the humiliation of the cross in the minds of the hearers, but also served to kindle their hope.

## GROWTH OF THE CHURCH IN JERUSALEM

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§ 25. **The First Attempt to Suppress the New Movement.**—We have seen that Peter's address was fitted to make a deep impression and when, therefore, we are told that the number of believers came to be about 5,000 men (Acts 4:4), we are prepared to see in this an approximate estimate of the sudden increase.

We need not suppose that anyone counted the new converts that night after Peter had finished speaking, or that the converts all declared themselves at once; but we may hold as historical that the words and deed of Peter bore abundant fruit in the immediate future.

It is not surprising that the apostles were interrupted by the temple authorities, and were put in ward. Nothing less could have been expected, for though they were still pious Jews, they were Jews who saw the fulfilment of Judaism in Jesus whom the rulers had put to death as a false Messiah. The imprisonment of the apostles was only until the next day, when a formal trial could be held. They were locked up merely for safe keeping, lest they should escape, or their friends should combine and make their arrest difficult. In the procedure against them the Sadducees appear to have been prominent, their opposition, according to Luke, being due to the fact that the apostles proclaimed the resurrection of the dead, a doctrine which they rejected (Matt. 22:23).

The seriousness of the situation which the deed and words of Peter had created is reflected in the fact that at the hearing of the apostles, the highpriestly family was fully represented (vs. 6). Annas and Caiaphas were present—the former being called the highpriest because he had previously held the office, though it was now held by his son-in-law, Caiaphas. John and Alexander never filled the highpriest's office.

The apostles were twice brought before the council. At their first appearing they were asked to account for the healing of the lame man, and Peter made answer, with a boldness and ability which amazed them, that the man had been healed in the name of Jesus, the only name, he added, in which there is messianic deliverance. At the second appearing of the apostles, they were strictly commanded not to teach at all in the name of Jesus, and when they declared that they must continue to teach what they had seen and heard, they were threatened and dismissed.

The rulers were perplexed. They saw in these men the same spirit which they had seen in Jesus, and the deed of healing was one which could not be denied. These things were freely admitted in their council, as also their fear that this new teaching would spread further among the people. But the most that they dared to do was to threaten the apostles—an evidence that the popular sentiment was strongly with the Christian movement.

The failure of the attempt to silence Peter and John, when reported to the remaining apostles or to these in company with other believers, made a deep impression. With one accord they turned to God in a prayer which was marked by an increase of holy boldness. It was plain to all that the recent opposition to Jesus and the present opposition to his disciples was a fulfilment of the second Psalm, and therefore part of a divine plan. The threatenings of their enemies could not avail against him who made the heaven and the earth and the sea. The narrative closes with the significant statement that all the company showed that boldness which they had sought from God in prayer, which is a proof that they were filled with the Spirit. The shaking of the earth, which is said to have accompanied their inner experience, may be regarded in the same way as the "sound" that filled the house on the day of Pentecost.

**§ 26. The Union and Communion of Believers.**—As the first critical event in the relation of believers to the world, viz., the event of Pentecost, is followed in the narrative by a reference to the remarkable condition of believers in their relation to each other, so also is the second critical event. The picture of the inner condition is now drawn with somewhat more of detail and with greater vividness, but its essential thought remains the same. The entire company of believers were still animated with such a spirit of brotherhood that they had all things in common. The poor were not suffered to feel any lack. Apparently there were not a few who needed help, for houses and lands were sold from time to time that distribution might be made. This readiness to share with the brother in need was rightly regarded as evidence that the favor of God was signally bestowed on the community. There were, indeed, some among them who did not possess this spirit (e. g., Acts 5:1-11), and some, probably the majority of those who did possess it, did not dispose of all their prop-

erty. What Barnabas sold was a field; presumably he did not sell his house. And we learn incidentally that Mary, the mother of John Mark, did not sell her house (Acts 12:12). The language of Luke in vs. 34 is general and there is no reason to suppose that believers, at least as a rule, sold the houses in which they lived. They were possessed by the spirit of love, but not by the spirit of unreason.

**§ 27. Ananias and Sapphira.**—The story of Ananias and Sapphira is introduced not as an exception to the general rule in Acts 4:34, and not for the sake of the contrast it presents to the case of Barnabas, but because of its effect (Acts 5:11). The incident, while showing, indeed, that the fair picture of the preceding verse was not without dark shadows, contributed in its way to the prestige of the apostles, to a wholesome sense of the seriousness of membership in the new community, and so to the growth of the Christian body.

The sin of Ananias and his wife was hypocrisy, that sin against which Jesus had spoken oftener than against any other. They wished the honor of complete devotion to the brotherhood without paying the full price. They agreed to deceive Peter and the rest in regard to the sum of money which their land had brought. It is plain, therefore, that they, like Simon of Samaria (Acts 8:9), had only the most superficial apprehension of the character of the gospel. They had simply been taken in its net, which then, as in all subsequent times, gathered bad fish with the good.

The relation of Peter to the case of Ananias and Sapphira appears to be plain. We are not told how he knew that Ananias was lying. We should assume, therefore, that he read it on his face and in his manner. When he exposed the man's inner thought and purpose, declaring that his attempt to deceive was an attempt to deceive God rather than men, Ananias fell down dead. It is to be noticed that Peter spoke no word of judgment. He only uncovered the sin. We have no reason to think that he had any idea that death was about to fall on the man before him.

But when, three hours later, Peter heard from Sapphira the same lie which her husband had acted, it was natural that he anticipated for her the same fate which had befallen him. He did not assume to pass sentence of death in her case any more than in that of her husband. Though his declaration to her may have so affected her mind as to have contributed to cause her death, it was evidently not uttered with this intent. Rather is his confidence that she would straightway fall a prey to death evidence that he regarded the death of Ananias as a supernatural judgment. So also was it probably regarded by Luke. But

whether this explanation of the event is the correct one is a fair question to raise. We have no right to assume that the cause of death was supernatural if it can be accounted for on natural grounds. A death is plainly not supernatural merely because it is sudden and seemingly opportune. Many a man has dropped dead in circumstances apparently less awful for heart and conscience than were those which suddenly confronted Ananias. The improbability that his wife would succumb just as he had is doubtless very great, but obviously it can not be said to be impossible that one explanation should cover both cases.

It need scarcely be pointed out that the view of the death of Ananias as a supernatural divine judgment accords neither with the method of Jesus in dealing with the sin of hypocrisy nor with the character of God as revealed in Jesus.

**§ 28. Signs and Wonders Wrought by the Apostles.**—To the growth of the church, according to Acts, the mighty works of the apostles contributed in a conspicuous manner, although, as already pointed out, the author specifies only three miracles as wrought by the original apostles. For some time after the arraignment of Peter and John, the apostles and other believers were allowed to meet in Solomon's porch, where we may suppose that they bore their powerful witness of the resurrection of Jesus (Acts 4:33), and where, it may be, some of the signs mentioned in Acts 5:12 were wrought.<sup>1</sup> That their activity here must constantly have been hateful to the temple authorities is self-evident. It was tolerated for a time because of the extent of the popular favor.

In this period of relative quiet considerable numbers of men and women were added to the Lord, i. e., by baptism into the name of Jesus, and Peter became more prominent than ever as a healer of disease. Enthusiasm for him ran so high that some people believed his shadow would effect cures—a superstitious veneration parallel to that of the woman who touched the garment of Jesus (Mark 5:28), and to that of the Ephesians who took aprons and handkerchiefs which had been in contact with the body of Paul and carried them to those who were sick (Acts 19:12). It is to be remembered, however, in considering this incident, that even superstitious ideas may be the channels of divine blessing. Men may have been helped by the shadow of Peter as well as by the garment of Jesus. The mingling of superstition with faith does not destroy its value.

<sup>1</sup> The verbs in 5:12-16 are imperfects, descriptive of what took place through an indefinite period.

§ 29. **The Second Attempt to Suppress the New Movement.**—The interval between the imprisonment of Peter and John and the imprisonment of all the apostles was probably short, for the apostles, by disregarding the threats of the temple authorities as well as by their increasing and successful activity, were daily becoming a more formidable power, and the instinct of self-preservation would not have allowed the rulers long to postpone their second attempt to check the dangerous movement.

The attitude of the rulers had grown more determined, for they now believed that the aim of the apostles was to get revenge for the death of Jesus, and they saw that the new teaching had filled Jerusalem (vs. 28). This more determined attitude is seen (1) in the fact that all the apostles were seized, and not merely Peter and John; and (2), in the fact that they were beaten, and not simply threatened.

The opposition now as in the earlier case was headed by the Sadducees, while the man whose counsel prevailed, and who, humanly speaking, saved the lives of the apostles, was a Pharisee (vs. 34). The apostles were put in prison over night, but when wanted the next morning they were found not in the prison, but in the temple. Of the circumstances of their deliverance we have no certain information. Luke appears to have regarded it as miraculous, ascribing it to an angel of the Lord. It is not clear, however, why they should have been delivered by a miracle only to be rearrested at daybreak.

The apostles when brought before the council were charged with complete disregard of the commandment which had been laid upon them (Acts 4:18), and frankly admitted that the charge was true. At the same time they claimed to have obeyed God. They might have stopped at this point, but they regarded the occasion as an opportunity to bear witness of the resurrection which they could not let pass.

The result of Peter's words—for he spoke for the apostles—was that the rulers were inflamed with rage, and would have proceeded to extreme measures had not Gamaliel intervened. The weight of his influence checked the purpose to slay the apostles, and they escaped with merely a beating.

Gamaliel thought it possible that God was in this religious movement, and therefore favored a policy of non-intervention. If, how-

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ever, God was not in it, then, he argued, it would come to naught of itself, as their own history taught.<sup>1</sup> The counsel of Gamaliel was accepted, though in a somewhat modified form, for the beating of the apostles was inconsistent with the spirit of that counsel. Thus the second attempt of the authorities to suppress the new movement failed, and even the temple itself was not closed to the preaching of the apostles.

§ 30. **Questions and Suggestions for Study.**—(1) What was the first sign wrought by an apostle of which we have any details? (2) To what may we attribute the preservation of this story? (3) How many signs by the twelve apostles are recorded in Acts? (4) What apostle appears with Peter in connection with this first sign, and when does he disappear from the story? (5) Wherein does the importance of the story chiefly lie? (6) How did Peter use the name of Jesus? (7) To what power did he ascribe the healing? (8) What part did his faith in Jesus have in the deed?

(9) Locate the place of delivery of Peter's first and second sermons. (10) Name four statements in his second sermon that must have been obnoxious to the rulers. (11) What was the tone of Peter's address? (12) What was its effect on the multitude?

(13) What sect was prominent in the first attempt to suppress the apostles? (14) Name four leading members of the Sanhedrin. (15) Describe what took place at each of the two appearances of the apostles before the rulers. (16) Why were the rulers perplexed by the situation? (17) What effect did the apostles' report of their trial have on the company of believers?

(18) What was the internal condition of believers in the days subsequent to the imprisonment of Peter and John? (19) How is the

<sup>1</sup> According to Luke's report, Gamaliel cited two instances in support of his position, that of Theudas and that of Judas of Galilee. He placed Theudas first in time. Now Judas of Galilee, or of Gaulonitis (cf. Josephus, *Antiq.*, 18.1.1), perished because of his opposition to the census of the year 7 A. D., and we have no knowledge of a revolutionist by the name of Theudas who lived before this. Josephus tells of a Theudas who lived in the procuratorship of Cuspius Fadus, which began in 44 A. D., and what he says of him agrees with the statement in Acts (cf. *Antiq.*, 20.5.1). We are then obliged to assume that there were two men by the name of Theudas who played the same rôle and met the same fate, or, what is more probable, that the incident of Acts 5:36 is an addition to the speech of Gamaliel.

statement to be understood that so many as had houses or lands sold them? (20) For what purpose was the story of Ananias and Sapphira introduced? (21) What was their sin? (22) How did Peter probably detect this? (23) How did his relation to Sapphira differ from his relation to Ananias? (24) How did he regard the fate of Ananias and Sapphira? (25) What are some of the reasons for accepting another explanation?

(26) To what extreme did enthusiasm for Peter run? (27) How were those on whom his shadow fell healed? (28) How long an interval separated the first and second imprisonment of the apostles? (29) What was the attitude of the rulers at the time of the second imprisonment? (30) Who still led the opposition? (31) What charge was brought against the apostles, and how did they meet it? (32) What effect did Peter's words have on the rulers? (33) What was the argument of Gamaliel? (34) What was the outcome of the second attempt to suppress the gospel?

#### § 31. Supplementary Topics for Study and References to Literature.

1. Write a chapter on the growth of the church in Jerusalem, using, perhaps, the following outline:

- a) Peter's success in preaching and healing.
- b) The fellowship of the church.
- c) The attempt to suppress the new movement.

2. What does Josephus say about the Pharisees (*Antiq.*, 18. I. 3)?

3. What does he say about the Sadducees (*Antiq.*, 18. I. 4)?

4. Where in Acts is the word "church" first used, and what does it mean?

5. What does Josephus say about the Zealots (*Antiq.*, 18. I. 6)?

6. For list of the highpriests see:

Schürer, *The Jewish People in the Time of Jesus Christ*, Div. 2, Vol. I, p. 197-200.

7. On the relation of the "Senate of the Children of Israel" to the Sanhedrin see:

Schürer. *op. cit.*, Div. I, Vol. II, p. 167.

## POSSIBILITIES FOR RELIGIOUS EDUCATION IN ACADEMIES, COLLEGES, AND UNIVERSITIES

THE question of the extent to which moral education can be incorporated as a definite aim with definite methods in public education is a theme which has occupied the attention of very important committees in the National Education Association. The Religious Education Association goes still farther, and discusses in its councils the question of religious education and its relation to the general education of the school.

The limitations imposed upon the public-school system by the state have thus far forbidden the teaching of religion, but no such limitations are placed upon private or endowed secondary schools. An investigation of these schools shows that in a large number of them formal instruction in the Bible and in ethics is included in the curriculum. In the best of these schools, where the work is organized into a department under the instruction of a trained biblical teacher, there has appeared a great lack of textbooks suitable for use by the pupils.

Within the last two years the attention of many of these schools has been drawn to the Constructive Bible Studies, and the Outline Courses of the American Institute of Sacred Literature as suitable material for work in secular schools, with the consequence that at this time a very considerable number of the schools offering biblical work are using textbooks from one or the other of these series. The majority of these schools cover the period of the high school, but direct religious instruction may well be introduced before that period.

Statistics show that in the majority of small colleges, in the best of the larger colleges, and in the universities instruction in the Bible is given either in the regular curriculum or under the auspices of the Christian Associations. Even in the state universities work of this sort is carried on in affiliation with recognized religious agencies.

In many of these institutions will be found classes using volumes from the publications of The University of Chicago. For such use the list could be classified as follows:

## GRAMMAR SCHOOL

*Introduction to the Bible for Teachers of Children.* By GEORGIA L. CHAMBERLIN. Teacher's Manual, \$1.00 net; postpaid \$1.10; Pupil's Notebook, 25 cents net; postpaid 30 cents.

*The Life of Jesus.* By HERBERT W. GATES. Teacher's Manual, 75 cents net; postpaid 83 cents. Pupil's Notebook, 50 cents net; postpaid 58 cents.

*Paul of Tarsus.* By LOUISE WARREN ATKINSON. Teacher's Manual, \$1.00 net; postpaid \$1.10. Pupil's Notebook, 50 cents net; postpaid 59 cents. Pupil's Home-Work Book, 25 cents net; postpaid 28 cents.

*Heroes of Israel.* By THEODORE G. SOARES. Pupil's Textbook, \$1.00 net; postpaid \$1.13. Teacher's Manual, 75 cents net; postpaid 83 cents.

*Studies in the Gospel according to Mark.* By ERNEST D. BURTON. Pupil's Textbook, \$1.00 net; postpaid \$1.12. Or

*Studies in the First Book of Samuel.* By HERBERT L. WILLETT. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

## ACADEMY OR HIGH SCHOOL

*Studies in the Gospel according to Mark.* By ERNEST D. BURTON. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

*Studies in the First Book of Samuel.* By HERBERT L. WILLETT. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

*Life of Christ.* By ISAAC B. BURGESS. Pupil's Textbook, \$1.00 net; postpaid \$1.12. Pupil's Notebook, 25 cents net; postpaid 30 cents.

*The Hebrew Prophets, or Patriots and Leaders of Israel.* By GEORGIA LOUISE CHAMBERLIN. Pupil's Textbook, \$1.00 net; postpaid \$1.15. Teacher's Manual (announcement of price later).

*A Short History of Christianity in the Apostolic Age.* By GEORGE H. GILBERT. Pupil's Textbook, \$1.00 net; postpaid \$1.12.

*American Institute of Sacred Literature Series*

*The Life of Christ.* By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

*The Foreshadowings of the Christ.* By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

*The Founding of the Christian Church.* By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

*The Work of the Old Testament Sages.* By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

*The Work of the Old Testament Priests.* By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

*The Social and Ethical Teachings of Jesus.* By SHAILER MATHEWS. 50 cents net; postpaid 54 cents.

*The Universal Element in the Psalter.* By JOHN M. P. SMITH and GEORGIA L. CHAMBERLIN. 50 cents net; postpaid 53 cents.

*The Book of Job, or the Problem of Human Suffering.* By WILLIAM R. HARPER. 25 cents net; postpaid 27 cents.

*The Four Letters of Paul.* By ERNEST D. BURTON. 25 cents net; postpaid 27 cents.

*The Origin and Religious Teaching of the Old Testament Books.* By GEORGIA L. CHAMBERLIN. 50 cents net; postpaid 54 cents.

Problems of the secular schools in the arrangement of courses for religious education are most carefully considered by the department of religious education and suggestions for schools of differing character offered. It is frequently possible through a study of the general curriculum of the school to relate the biblical work to the department of history or of literature in such a way as to avoid the necessity of creating a department; and at the same time to correlate the biblical history with other history, and the biblical literature with other literature, in such a way as to make it vital and real to the pupils.

Correspondence with schools contemplating work of this character is solicited.

#### COLLEGE AND UNIVERSITY

All the volumes of the academy list have been used for college work. In some small colleges they provide as much material as the limitations of time permit. For association work they are quite sufficient. Additional volumes are:

*Christianity and Its Bible.* By HENRY F. WARING. \$1.00 net; postpaid \$1.12.  
*Great Men of the Christian Church.* By WILLISTON WALKER. \$1.25 net; postpaid \$1.37.

*Social Duties.* By CHARLES RICHMOND HENDERSON. \$1.25 net; postpaid \$1.37.

*A Handbook of the Life of the Apostle Paul.* By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

*A Short Introduction to the Gospels.* By ERNEST D. BURTON. \$1.00 net; postpaid \$1.07.

*The Life of Christ.* By ERNEST D. BURTON and SHAILER MATHEWS. \$1.00 net; postpaid \$1.14.

*The Priestly Element in the Old Testament.* By WILLIAM R. HARPER. \$1.00 net; postpaid \$1.12.

*The Prophetic Element in the Old Testament.* By WILLIAM R. HARPER. \$1.00 net; postpaid \$1.10.

## COURSES FOR ADULTS

THE line between textbooks for adults and those for the high-school age cannot be closely drawn, since many of those who have reached adult years have not had the opportunity to study the Bible and kindred subjects systematically. The following list, therefore, includes some books already named in the preceding pages.

The volumes in the series, *The Constructive Bible Studies*, are formal textbooks containing full expositions of the topic with bibliography, illustrations, maps, dictionary, etc. The volumes of the American Institute of Sacred Literature series are all instruction books for the study of definite biblical themes through an arrangement of passages bearing upon special topics under consideration. Students using these latter courses are considered members of the American Institute of Sacred Literature, and may apply for question blanks, upon the return of which correctly filled, credit is given by a certificate.

The limitations of this handbook preclude descriptions of the books for adults, but the volumes themselves will be sent for examination upon application, with the privilege of return or payment.

*Life of Christ.* By ISAAC B. BURGESS. Pupil's Textbook \$1.00 net; postpaid \$1.12. Pupil's Notebook, 25 cents net; postpaid 30 cents. For description see p. 112.

*The Hebrew Prophets, or Patriots and Leaders of Israel.* By GEORGIA LOUISE CHAMBERLIN. Pupil's Textbook, \$1.00 net; postpaid \$1.15. Teacher's Manual. Ready January 1, 1911. For description see p. 122.

*A Short History of Christianity in the Apostolic Age.* By GEORGE H. GILBERT. Pupil's Textbook, \$1.00 net; postpaid \$1.12. For description see p. 132.

*Christianity and Its Bible.* By HENRY F. WARING. \$1.00 net; postpaid \$1.12.

*Great Men of the Christian Church.* By WILLISTON WALKER. \$1.25 net; postpaid \$1.37.

*Social Duties.* By CHARLES RICHMOND HENDERSON. \$1.25 net; postpaid \$1.37.

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*The Life of Christ.* By ERNEST D. BURTON and SHAILER MATHEWS. \$1.00 net; postpaid \$1.14.

*The Priestly Element in the Old Testament.* By WILLIAM R. HARPER. \$1.00 net; postpaid \$1.12.

*The Prophetic Element in the Old Testament.* By WILLIAM R. HARPER. \$1.00 net; postpaid \$1.10.

#### AMERICAN INSTITUTE OF SACRED LITERATURE SERIES

*The Life of Christ.* By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

*The Foreshadowings of the Christ.* By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

*The Founding of the Christian Church.* By ERNEST D. BURTON. 50 cents net; postpaid 54 cents.

*The Work of the Old Testament Sages.* By WILLIAM R. HARPER. 50 cents net; postpaid 54 cents.

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*The Social and Ethical Teachings of Jesus.* By SHAILER MATHEWS. 50 cents net; postpaid 54 cents.

*The Universal Element in the Psalter.* By JOHN M. P. SMITH and GEORGIA L. CHAMBERLIN. 50 cents net; postpaid 53 cents.

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## THE SERVICE OF WORSHIP IN THE SUNDAY SCHOOL

FOR years Sunday-school educators have been bending their energies toward making a feasible curriculum for the Sunday school.

This emphasis has led us to forget that the educational work of the Sunday school does not end with the lesson period. The Sunday school has a great service to perform in the training of the children in the spirit of worship. The public exercises of the school furnish the medium through which this end may be accomplished. In the majority of schools the general service is the weakest point, the popular songs, the extemporeaneous prayer called for at the moment, the confusion caused by the children entering during the service, the efforts of the superintendent to impose order without an orderly program, the exhortations of the leader of the music to the children to join heartily in the singing, all these are common difficulties and unite to make the general service of the school a period of trial to the teachers, to the pupils, and especially to the superintendent. Notwithstanding the conditions described, it is true that the general service of the Sunday school may and ought to contribute much to the educational work of the school. The difficulty lies in the fact that each superintendent works according to his own ideas and not all men who are capable superintendents have either the time or the aesthetic appreciation to enable them to carry out an effective religious service. In the Protestant Episcopal and the Roman Catholic churches it is often said that the ritual contributes more to the religious life of the communicants than the sermon. This is especially true where the audience is less educated or perhaps nearer to the child stage of development. If it is true that a ritual service can thus minister to and foster the religious instinct, is it not possible that something more nearly akin to a ritual may be used with great effect in the Sunday-school service?

*Scripture and Song in Worship*, a new service book, presents an ideal opportunity for religious expression through song, Scripture reading, prayers, and musical responses. The usual hit-or-miss character of a Sunday-school session is wholly avoided by the unity of subject given to every service. The subjects present phases of religious thought, petition, and

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### **Scripture and Song in Worship.** A service book for the Sunday school.

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### **THE REFERENCE LIBRARY**

THE old-fashioned Sunday-school library is a thing of the past in many schools. The reason for this lies in the splendid service which is given by public libraries. The children and young people of many cities and towns are now able to secure the best class of literature with great ease from the public library, and in such towns it is not necessary or wise for the Sunday school to attempt to direct the general reading of the children. A Sunday-school library, however, for the benefit of the teachers is a necessity from the modern point of view in religious education. This library should contain the best works on child-study, pedagogy, the Bible as a whole, New Testament and Old Testament literature, missions past and present, elementary church history, Christian biography, general and special works on religious education, the best simple studies of ethics, and a good modern Bible dictionary with copious maps and illustrations.

A list of such volumes from The University of Chicago Press, Department of Religious Education, is given below. Where the books of the graded series are used in the lower grades of the Sunday school the volumes covering the same subjects in the higher grades should be in the library. The University also publishes a monthly magazine for students and teachers of the Bible, which contains a large amount of material on topics of vital interest in religious education, *The Biblical World*, \$2.00 a year.

If the purchase of a reference library seems impossible this lack can frequently be supplied by inducing the public library to place the books upon its reference shelves.

*Principles and Ideals for the Sunday School.* By ERNEST DEWITT BURTON and SHAILER MATHEWS. 216 pages, crown 8vo, cloth; \$1.00 net; postpaid \$1.11.

This book discusses in a thoroughly practical way the problems which everywhere confront the teacher and the superintendent. It contains suggestions upon the more modern methods of Bible study—upon such subjects, for instance, as graded courses of study, examinations, and the use of music—while keeping in mind the fundamental purpose of the school, which is religious. It is in sympathy with modern pedagogical ideals, and is based upon years of actual experience in the work of the Hyde Park Baptist Sunday School, Chicago, where the authors have seen their principles successfully carried out.

*Hebrew Life and Thought: Being Interpretative Studies in the Literature of Israel.* By LOUISE SEYMOUR HOUGHTON. 398 pages, 12mo, cloth; \$1.50 net; postpaid \$1.65.

The author is thoroughly qualified for her task, not only by a lifetime of devoted Bible study, but by an inborn sympathy with her subject. She treats the various phases of Old Testament literature—its folklore, poetry, love-stories, parables, law, etc.—in a scholarly manner; yet at the same time grasps the underlying religious significance of the records, and interprets them in an interesting and original way.

*The New Appreciation of the Bible: A Study of the Spiritual Outcome of Biblical Criticism.* By WILLARD CHAMBERLAIN SELLECK. 424 pages, 12mo, cloth; \$1.50 net; postpaid \$1.63.

Mr. Selleck's book presents the modern point of view in regard to the Bible. Written in a thoroughly popular style, it exhibits the results of careful historical criticism and shows how modern methods of study lead to a more perfect appreciation of the sacred book, in an ethical and religious as well as in a purely cultural way. The author is wholly reverent, yet perfectly fearless; and, withal, thoroughly confident that the broad views he advances will finally become universal.

*An Outline of a Bible School Curriculum.* By GEORGE W. PEASE. 430 pages, 12mo, cloth; \$1.50 net; postpaid \$1.63.

In this volume Mr. Pease has performed a double task, that of laying down the principles upon which a curriculum should progress from infancy to adult years, and the presentation of suggestive outlines for actual lessons worked out on those principles. Although since the book was published graded courses have appeared, the best of them follow very closely Mr. Pease's outline, and a study of this book will help any teacher using graded lessons to appreciate the principles underlying the work which she is doing, and to adjust it more closely to the needs of the pupils. The teacher who has not yet had the opportunity to do graded work will find in this volume the greatest incentive to undertake it.

*The Child and His Religion.* By GEORGE E. DAWSON. 130 pages, 12mo, cloth; 75 cents net; postpaid 82 cents.

Mr. Dawson has for years given instruction in religious pedagogy and aims in this volume to suggest the principal elements in the child's religious nature, elements which must be taken into consideration in his religious training. It includes results obtained from the constant

observation of individual children extending over a period of years, as well as a study of groups of children in the public schools and in Sunday schools. Teachers in either Sunday school or day school will find points of view suggested, and principles made clear, which will be invaluable to those who feel that religion is a part of a rational life-process and that it ought to minister effectively to the development of civilization.

*Jerusalem in Bible Times.* By LEWIS BAYLES PATON. 150 pages, 12mo; \$1.00 net; postpaid \$1.09.

The chapters in this book represent in revised form the lectures given to the visitors at the World's Sunday-School Convention, meeting in Jerusalem in 1907, Professor Paton being at that time director of the American School of Oriental Study and Research, located in Jerusalem. Hundreds of people visiting Jerusalem found it impossible to get from men or from books an accurate account of the remains of the ancient city. The clear, scientific, and interesting lectures of Professor Paton were eagerly welcomed. They will be equally valuable in assisting those who have not the opportunity to visit Jerusalem in person to realize in a measure the ancient city.

*Studies in Galilee.* By ERNEST W. G. MASTERMAN. 170 pages, 8vo, cloth; \$1.00 net; postpaid \$1.12.

The statement from Professor George Adam Smith found in the preface of Dr. Masterman's book is its best recommendation: "Dr. Masterman is familiar with Galilee as he alone can be who has not merely traveled its main routes, but for some time has been at work in it; obliged in pursuit of his calling to journey by its numerous byways, welcomed into intimate relations with its inhabitants. . . . He has studied the domestic and public customs of the people, and is familiar with the folklore. Altogether Dr. Masterman has labored for sixteen or seventeen years in the East. His numerous papers in journals devoted to the history or the geography of the Holy Land prove his acquaintance with the literature, ancient and modern, and have been largely used by experts." The regions of Galilee are more closely associated with the life of the "Man of Nazareth" than any other, and students and teachers of his life should find much to illuminate it in this book.

*The Unfolding of Personality.* By THISTLETON MARK, M.A. 214 pages, 12mo, cloth; \$1.00 net; postpaid \$1.07.

Interest in the study of child development from the point of view of educational psychology is all-absorbing to the teacher as well as to the student of education. To study in the light of modern psychology "the characteristic endowments of human nature," and to present "a view of education which has the unfolding of personality as its central aim" is the purpose of this book. The wide experiences of the author in the teaching of elementary psychology to teachers and his personal work with children of all ages make this book a distinctly original contribution to the literature of child study. The book is written for the general reader who, believing that "the proper study of mankind is man," is willing to begin with the child, and for the student who needs a handbook, illustrating and amplifying the studies of the classroom. Without altogether leaving the more beaten paths of educational psychology the author gives prominence to child-study on the one hand, and to educational processes on the other. Suggestions and illustrations are added at the end of each chapter, giving directions and methods for study.

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